

# Revised Version of Selected Botanical.com Articles. Part-4

**Pankaj Oudhia**

## Introductory Note

While going through Botanical.com articles I noted spelling mistakes as well as grammatical errors. It is not possible to correct it there. Hence, I decided to present it through [pankajoudhia.com](http://pankajoudhia.com).

These articles with new information resulted from recent Ethnobotanical surveys are available in [pankajoudhia.com](http://pankajoudhia.com).

## How to cite this research document

Oudhia, P. (2010). Revised version of Selected Botanical.com Articles. Part-4  
<http://pankajoudhia.com>

### **Coleus farming in Chhattisgarh, India. : My observations.**

In the name of Pashanbhed and Pathachur many species of herb are present in Chhattisgarh. The traditional healers of Chhattisgarh generally use these herbs in treatment of Pathri (Renal calculi). Many species of Coleus occur naturally in dense forests of Chhattisgarh. Coleus aromaticus and Coleus forskohlii are the major species. I have mentioned about its distribution and traditional knowledge in previous articles. Different species of Coleus are in the list of medicinal herbs, the herb collectors of Chhattisgarh, collect for commercial trade. Unaware of its natural occurrence in the state, and seeing its projected demand on internet, many herb growers have started its commercial cultivation in fairly large areas. In Chhattisgarh, it is raised as Kharif crop. The herb growers have purchased the planting material from neighboring states by paying high charges. No systematic research on field trials has been done by any research organization, on this medicinal herb in Chhattisgarh. As a result, the farmers are adopting the cultural practices recommended in neighboring states. It is not wrong to say that the Coleus cultivation in Chhattisgarh is at experimental stage. The herb growers of Chhattisgarh adopt organic farming of herbs strictly. When we analyzed the planting material purchased from neighboring states, we found pesticide and other chemicals in form of residue. This is our observation that when there is less demand of final produce and more demand of planting material, the growers give more emphasis on quantity than the quality. And for quantity, they never hesitate to use chemical inputs. When any buyer purchases the final produce, they test its quality but unfortunately, while buying planting material, the quality is not checked. As a result, the new farmers are facing the problem of Cheating, not only in case

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of Coleus but also in case of other medicinal herbs. The cheating is most common in case of Safed Musli (*Chlorophytum borivillianum*) crop. You will be surprised to know that many Musli growers are supplying inferior species of Musli in the name of *C. borivillianum*. I have written a lot on this aspect in my previous articles. I personally feel that there is a strong need to aware the new farmers to purchase only the high quality planting material. Through the articles in regional languages I am trying to aware the herb growers. When the herb growers of Chhattisgarh purchased Coleus from neighboring states, they got the assurance in the name of 'Buy back scheme'. The suppliers also informed about its high demand. But when the farmers approached to them with produce, they refused to purchase the produce. Even they avoided the meeting. Later, these farmers took the help of herb collectors and traders of Chhattisgarh and marketed their produces. I frequently receive the messages of Indian farmers that are cheated in the name of 'Buyback Schemes'.

With the help of innovative herb growers of Chhattisgarh, we are trying to evaluate and develop the improved agronomical practices for the commercial cultivation of locally collected Coleus species. As these species are growing well in nature, it will grow more vigorously, when more organic inputs are supplied. When I informed the herb collectors regarding this cultivation, they replied, on the basis of present demand, they can say that the forests of Chhattisgarh are capable of supplying this herb upto long time and there is no need to invest for its commercial cultivation. They are very true. Our main objective behind this cultivation is to find out whether the cultivation helps in increasing the medicinal properties or not? If it will increase the properties, only then we will continue our trials. Through the visits to different forests of Chhattisgarh I have observed many variations in Coleus species. There is a tremendous scope for the researchers engaged in collection of germplasm of Coleus, in Chhattisgarh.

I am also observing the wrong trend. Many farmers cheated by the planting material supplier are now engaged in same activities. They are fooling the new farmers and selling the planting material saying that there is a huge demand of final produce. This must be checked to protect the new farmers and to stop further spread of inferior materials.

I am observing the Coleus farming in Chhattisgarh regularly. Our trials are in good progress. I will write more on different aspects in coming articles. As its farming season is coming close, I feel that it is necessary to aware the new farmers about 'Ground Reality'.

Thank you very much for reading the article.

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**Traditional medicinal knowledge about different Shurbuts in Chhattisgarh, India. : 45. Bhang Ke Shurbut.**

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Bhang is Cannabis sativa. According to the reference literatures, Bhang is a tall, smelling herb, native to Central Asia. It occurs commonly in wastelands, along roadside, often becoming gregarious along the irrigation channels of gardens. The product Bhang is composed of dried leaves and flowering shoots of male and female plants. This product is used to prepare the Bhang Ke Shurbut. In reference literatures, related to different systems of medicine in India, many valuable medicinal properties and uses of Bhang have been mentioned. According to Ayurveda, the leaves are bitter, heating, astringent to bowels, tonic, stomachic, alternative and useful in leprosy. According to Unani system of medicine, leaves are bitter hot, tonic, aphrodisiac, anti-diarrhoeal intoxicating, soporific etc. Bhang Ke Shurbut is popular among the traditional healers of Chhattisgarh as medicine. They recommend it as body tonic. It is given specially to the patients recovering from exhaustive diseases. The natives consume this Shurbut for its narcotic properties. The traditional healers of different parts of Chhattisgarh prepare this Shurbut by adding different herbs. Mainly Bhengra (Eclipta alba) and Gorakhmundi (Sphaeranthus indicus) are added in this Shurbut. To prepare the Shurbut, Bhang leaf juice is extracted. Other herb juice is added in Bhang leaf juice. Separately, sugar is boiled in water to prepare the Chashni (Syrup). In this Chashni, the combination of juice is added. Bhang Ke Shurbut is prepared and consumed at specific festive occasions in Chhattisgarh.

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## **Traditional medicinal knowledge about different Shurbuts in Chhattisgarh, India. 46. Pipal Chhali Ke Shurbut.**

Pipal (*Ficus religiosa*) is well known tree of religious and medicinal importance in Chhattisgarh. All parts of this tree possess valuable medicinal properties and uses. According to Ayurveda, all parts of Pipal is cooling and useful in diseases of blood, vagina, uterus, Leucorrhoea, burning sensation, biliousness, ulcers etc. Its ripe fruits are alexipharmic, good for foul taste, thirst, heart diseases. Root bark is good in stomatitis, astringent in leucorrhoea and promotes granulations. According to Unani system of medicine, root bark is aphrodisiac, good for lumbago, bark useful in inflammations and glandular swellings of neck. Fruit is purgative, aphrodisiac and checks vomiting. Papal Chhali Ke Shurbut is prepared by using its bark. This Shurbut is popular among the traditional healers of Chhattisgarh only. They recommend it to the patients having troubles related to digestive system and liver. It is considered as promising appetizer. The healers are not aware of other health benefits. This Shurbut is not popular among the common natives. Through the ethnobotanical surveys conducted in different parts of Chhattisgarh. I have noted that the healers of Chhattisgarh Plains use this Shurbut more commonly as compared to the healers of other parts. To prepare the Shurbut, shade dried bark is crushed into powder and boiled in water to prepare the decoction. Separately, sugar is boiled in water to prepare the Chashni (Syrup). The decoction is added in Chashni. The combination is known as Pipal Chhali Ke Shurbut. The healers also use the powdered bark in place of decoction. Diluted with water, this Shurbut is used round the year.

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### **Traditional medicinal knowledge about different Shurbuts in Chhattisgarh, India. : 47. Chandan Burada Ke Shurbut.**

According to reference literatures, Chandan (*Santalum album*) is a tree commonly grows in dry region of Peninsular India. Its heartwood contains essential oil and is used mainly for distillation, remaining wood being used for carving, incense making etc. Roots are rich source of oil. Sandal wood is considered to be one of the finest wood for carving. According to Ayurveda, the wood is cooling, exhilarating, alexiteric, anti-pyretic, aphrodisiac, and useful in treatment of diseases of heart, thirst, biliousness, burning sensation, cold in head, strangury, bronchitis, vaginal discharges, small-pox etc. Chandan Burada Ke Shurbut is prepared by using its wood powder. Although the use of this Shurbut have many health benefits but the traditional healers use it for specific purpose. They use it in treatment of morning sickness, a common problem during pregnancy. This preparation was in use in early days. Now very few healers are using it. This preparation is not popular among the common natives. The traditional healers informed that they manage the problem of morning sickness effectively with the help of other herbs. This is the reason; Chandan Burada Ke Shurbut is losing its popularity. Chandan is not a native to Chhattisgarh. The high cost of wood powder and adulteration are also other reasons responsible for its decreased use. To prepare the Shurbut, wood piece is converted into fine powder. Separately, sugar is boiled in water to prepare the Chashni (Syrup). The fine powder is added in Chashni. The combination is known as Chandan Burada Ke Shurbut. Many healers also add Dhania (Coriander) powder in it. In general, two teaspoonful of Shurbut mixed with a glassful of water is given to the pregnant woman, as treatment.

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#### **Traditional medicinal knowledge about different Shurbuts in Chhattisgarh, India. : 48. Bakain Chhali Ke Shurbut.**

Bakain is a well known medicinal tree in Chhattisgarh. It is also known as Mahanim. Its scientific name is Melia azadarach. Bakain Chhali Ke shurbut is prepared by using its bark. According to reference literatures, bark possesses anthelmintic properties. It contains tannins and yields a gum useful in treatment of spleen enlargements. For the traditional healers of Chhattisgarh Bakain is an important medicinal plant. Bakain Chhali Ke Shurbut is used for medicinal purposes by the healers. It is not popular among the common natives. I have got the information regarding this Shurbut from the traditional healers of Southern Chhattisgarh. This preparation is specially recommended to the patients having the problem of Piles (Bavasir). The healers are aware of other benefits of this Shurbut. It is used in treatment of enlargement of spleen and headache. They also consider it promising in treatment of burn

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### **Traditional medicinal knowledge about different shurbuts in Chhattisgarh, India. : 49. Afeem Ke Shurbut.**

Afeem is a local name of Opium (*Papaver somniferum*). According to reference literatures, it is a herb native to W. Asia, now grown in many states of India. The latex obtained from immature fruits, is a source of Opium, which is used for many medicinal purposes. Opium contains many alkaloids, the chief being morphine, papaverine and narcotine. Afeem is not under cultivation in Chhattisgarh. The traditional healers use this herb less frequently. Afeem ke Shurbut was popular among the healers in early days, when Haija (Cholera) was present as epidemic. Although it is not in use but many senior traditional healers are still aware of its health benefits and method of preparation. There are many senior healers who claim that they have saved hundreds of life during epidemic with the help of this Shurbut. At that time they were using both freshly prepared and stored Shurbut for treatment. From documentation point

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### **Traditional medicinal knowledge about different Shurbuts in Chhattisgarh, India. : 50. Giloi Ke Shurbut.**

The English name of Giloi is Heart-leaved Moon seed (*Tinospora cordifolia*). It is one of the well known herbs in Chhattisgarh. The natives and traditional healers of Chhattisgarh have in depth traditional medicinal knowledge about this herb. Its stem and root are used as medicine. The reference literatures related to different systems of medicine in India are full of information regarding its medicinal uses and properties. According to Ayurveda, its stem is bitter, stomachic, stimulates bile secretion, allays thirst, fever, burning sensation and vomiting. It is diuretic, enriches blood, cures jaundice, useful in skin diseases. According to Unani system

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of medicine, Giloi stem is bitter, tonic, appetizer, stomachic, anti-pyretic, expectorant, good in cough, jaundice, giddiness, vomiting, piles, anaemia, chronic fever, renews blood, etc. The traditional healers of Chhattisgarh prepare Giloi Ke Shurbut for treatment of different types of fevers. The natives of many parts of Chhattisgarh are also aware of this Shurbut. The traditional healers are not aware of its other health benefits. In reference literatures, this Shurbut is mentioned but according to the literatures, many more herbs are also added in the Shurbut. The traditional healers of Chhattisgarh use only Giloi in Shurbut. To prepare the Shurbut, the dry stem is converted into fine powder. Separately, sugar is boiled in water to prepare the Chashni (Syrup). The fine powder is added in Chashni. The combination is known as Giloi Ke Shurbut. Many healers use the decoction of Giloi stem in place of fine powder.

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**Traditional medicinal knowledge about different Shurbuts in Chhattisgarh, India : 51. Andi Beeja Ke Shurbut.**

Andi is a local name of Castor Plant (*Ricinus communis*). The traditional healers of

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Chhattisgarh specialized in treatment of Gout, use this herb very frequently both internally as well as externally. They also suggest the patients to use Andi Beeja Ke Shurbut as supplement to main treatment. Andi Beeja Ke Shurbut is prepared by using its seeds. In Ayurveda, many valuable medicinal properties and uses of seeds and oils have been mentioned. According to Ayurveda, it is cathartic, aphrodisiac, anthelmintic, alternative, useful in heart diseases, fevers, ascites, inflammations, typhoid, back pain, lumbago, leprosy, elephantiasis, convulsions etc. Andi Beeja Ke Shurbut is not popular among common natives. To prepare the Shurbuts, Andi seeds are crushed into fine powder. Separately, sugar is boiled in water to prepare the Chashni (Syrup). The fine powder is added in Chashni. The combination is filled in bottles and stored for future use. This Shurbut is used as per instructions of the traditional healers round the year. In general, two teaspoonful of Shurbut is mixed in a glassful of water and taken internally twice a day.

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## **Traditional medicinal knowledge about different Shurbuts in Chhattisgarh, India : 52. Kaitha Ke Shurbut.**

Kaitha is a local name of Elephant or Wood Apple (*Feronia elephantum*). It is a common tree in Chhattisgarh. The natives and traditional healers of Chhattisgarh have in depth traditional medicinal knowledge about different parts of Kaitha. Kaitha Ke Shurbut is prepared by using its fruit juice. It is popular among the natives as well as the traditional healers. In reference literatures related to different systems of medicine in India, many valuable medicinal properties and uses of Kaitha fruit have been mentioned. According to Ayurveda Kaitha fruit is sour, acrid, difficult to digest, refrigerant, aphrodisiac, alexipharmic, cures cough, dysentery, heart diseases, vomiting, removes, biliousness, blood impurities, fatigue, thirst, hiccup, good for throat, asthma, consumption, tumours, ophthalmia, leucorrhoea etc. According to Unani system of medicine, Kaitha fruit is sour, refrigerant, tonic to heart, liver and lungs, astringent, binding diuretic, strengthening to gums etc. The traditional healers of Chhattisgarh are aware of these properties of Kaitha fruit. They recommend its Shurbuts to the patients accordingly. They specially recommend it to the patients having heart diseases. The purpose of Shurbut preparation is to take the advantage of fruit juice round the year because Kaitha fruits are available only at specific season. To prepare the Shurbut, the juice is extracted from Kaitha fruits. Separately, sugar is boiled in water to prepare the Chashni (Syrup). Juice is added in Chashni and the combination is filled in bottles for future use. The natives use it because of its specific taste.

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### **Traditional medicinal knowledge about different Shurbuts in Chhattisgarh, India. : 53. Bukhar Ke Shurbut I.**

Fever is known as Bukhar in Chhattisgarh. For the first time I got information regarding this Shurbut from Shri Vishal Bharat, a well known traditional healer of Bastar region. This Shurbut is still popular among the traditional healers of Chhattisgarh. The common natives are not aware about this Shurbut. This Shurbut is prepared by using many common herbs and herb parts. All ingredients play the important roles in this sweet preparation. All ingredients are used in powder form. The main ingredients are Giloi (*Tinospora cordifolia*), Pitt Papda (*Fumaria* sp.), Kamal (*Nymphaea lotus*), Kasni (*Cichorium intybus*), Chandan burada (*Santalum album*), Kakri beeja (*Cucumis melo* var. *utilissimus*), Jam beeja (*Psidium guajava*), Mulethi (*Glycyrrhiza glabra*) and Lasora (*Cordia dichotoma*). Most of the herbs are present in natural forests in Chhattisgarh. For specific herbs like Mulethi, the healers depend upon the local herbs shops and herb vendors. To prepare the Shurbut, all ingredients are mixed and converted into powder. Separately, sugar is boiled in water to prepare the Chashni (Syrup).the powder is added in Chashni and the combination is kept in bottles for future use. When the patients having fever approach to the healers, they mix two or three teaspoonful of Shurbut in a glassful of water and give it to the them. The use is recommended during fever only. It is given as supplement treatment to main treatment. Its use helps in reducing high temperature and also acts as promising tonic. I have experienced the powerful effect of this Shurbut many times.

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#### **Traditional medicinal knowledge about different Shurbuts in Chhattisgarh, India. : 54. Bukhar Ke Shurbut II.**

I got information regarding this Shurbut from the traditional healers of Bagbahera region. Bukhar is local name for fever. This Shurbut is used in treatment of fever. Its formulation and use are limited to few traditional healers and they do not disclose the formulation to their patients. The Shurbut is given to the patients, visiting daily to the healers for treatment. For many ingredients of this Shurbut, the healers are dependent on local herb shops. As main ingredients, Kukronda (*Blumea lacera*) roots Kasni (*Cichorium intybus*) root bark and seeds, Palak seeds (Spinach), Kakri Beeja (*Cucumis melo* var. *utilissimus*) and seed pulp of Kalinder (water melon). As treatment the Shurbut is given twice a day to the patients. It is given only as treatment. It is very tasty. To prepare the Shurbut, all ingredients are converted into fine powder. Separately, sugar is boiled in water to prepare the Chashni (Syrup). The powder is added in Chashni and combination is kept safe for future use. The healers want to use the freshly prepared Shurbut but due to large number of patients it is very difficult for them to prepare it fresh. This is the reason they prepare it in bulk.

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### **Traditional medicinal knowledge about different Shurbuts in Chhattisgarh, India. 55. Mulethi Ke Shurbut.**

According to reference literatures, Mulethi (Licorice; Glycyrrhiza glabra) is a perennial herb, native to the Mediterranean region and is now grown in many parts of India. An extract from roots is used in confectionery. As medicine, it is used as tonic, laxative, for treating gastric ulcers, cough and sore throat. Glycyrrhizin, a glycoside in root, is considered to be fifty times as sweet as sugar. Mulethi is neither a native to Chhattisgarh, nor it is under cultivation but the traditional healers of Chhattisgarh have in depth traditional medicinal knowledge about different uses and properties of this herb. The traditional healers of Chhattisgarh Plains prepare Mulethi Ke Shurbut and use it in treatment of Jaundice. You will find this Shurbut with the healers specialized in treatment of this trouble. The healers are not aware of other health benefits of this preparation. This Shurbut is not popular among the common natives. In reference literatures related to different systems of medicine in India specially in Ayurveda, Mulethi Ke Shurbut is described but the healers of Chhattisgarh prepare it by adopting different methods. To prepare the Shurbut, Mulethi is converted into fine powder. Separately, sugar is boiled in water to prepare the Chashni (syrup). The fine powder is added in Chashni. The combination is known as Mulethi Ke Shurbut. The healers prepare it in bulk and store it in bottles. This Shurbut is used round the year in treatment.

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### **Traditional medicinal knowledge about different Shurbuts in Chhattisgarh, India. 56. Pokhra Ke Shurbut.**

Pokhra is a local name of Kamal seeds (*Nelumbium speciosum*). The reference literatures related to different systems of medicine are full information regarding different medicinal properties and uses of Pokhra. According to Ayurveda, it is cool, slightly bitter, give tone to breast, removes worms, alloys thirst, fever biliousness, vomiting, strangury, cures cough, ulcers and sore of mouth, good in blood complaints, inflammations and poisoning, useful in treatment of piles, diseases of skin and eye, aphrodisiac, sedative to uterus. According to Unani system of medicine, it is cool, diuretic, good in throat troubles, chest-pains, spermatorrhoea, leucoderma, small-pox, menorrhagia, bronchitis, leucorrhoea and

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internal injuries, useful in fevers, heart and brain tonic, alloys thirst, improves eye inflammations. The natives and traditional healers are well aware of Pokhra. Pokhra Ke Shurbut is popular among the traditional healers. It is considered as promising blood purifier. The traditional healers recommend this Shurbut to the patients having skin troubles. They instruct all the natives to use Pokhra in any form including in form of Shurbut, during growing season in order to get protection from skin diseases round the year. Shurbut is prepared to get benefit from Pokhra round the year. To prepare the Shurbut, seeds are crushed into fine powder. Separately, sugar is boiled in water to prepare the Chashni (Syrup). The powder is added in Chashni and combination is stored in bottles for future use.

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#### **Traditional medicinal knowledge about different Shurbuts in Chhattisgarh, India. : 57. Saunf Ke Shurbut.**

Saunf (*Foeniculum vulgare*) is an aromatic herb. Its fruits are popularly used as spice and condiment. Saunf is well known to the natives and traditional healers of

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Chhattisgarh. Besides, its use as spice and condiment, the natives frequently use Saunf as home remedy in treatment of common diseases. The reference literatures related to different systems of medicine in India are full of information regarding medicinal uses and properties of Saunf. According to Ayurveda, Saunf seeds are hot, laxative, aphrodisiac, stomachic, appetizer, anthelmintic, alexiteric, cures eye-diseases, burning sensation, fever, thirst, wounds, dysentery, biliousness, leprosy etc. According to Unani system of medicine, seeds are carminative, galactagogue, diuretic, stimulant, cure intestinal troubles, useful in treatment of diseases of chest, spleen, kidney, headache, amenorrhoea, cough and asthma etc. Saunf Ke Shurbut is prepared by using its seeds. This Shurbut is more popular among the traditional healers than the common natives. The natives consume it for its specific taste whereas the traditional healers are aware of its health benefits. Saunf Ke Shurbut is specially prepared for the patients having the problem of constipation. According to the traditional healers of Chhattisgarh, the regular use of Saunf Ke Shurbut regularizes the normal function of digestive system. It is also used in treatment of stomach pains. To prepare the Shurbut, Saunf is crushed into fine powder. Separately, sugar is boiled in water to prepare the Chashni (Syrup). Powder is added in Chashni. The combination is known as Saunf Ke Shurbut.

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## **Traditional medicinal knowledge about different Shurbuts in Chhattisgarh, India. : 58. Dhania Ke Shurbut.**

Dhania is a local name of Coriander. It is an aromatic herb, cultivated for its fruits and leaves which are used as condiment for flavouring curries and soups. The natives frequently use this herb as home remedy in treatment of many common diseases. Dhania holds a reputed position as medicinal herb in different systems of medicine in India. According to Ayurveda, Dhania is acrid, cooling, diuretic, antipyretic, stomachic, aphrodisiac, stimulant, laxative, anthelmintic, acts as appetizer, cures thirst, bronchitis, biliousness, vomiting etc. According to Unani system of medicine, Dhania seeds are aphrodisiac, brain, heart and liver tonic, prevents coryza and bronchitis, useful in syphilis, dyspepsia, biliousness, headache etc. The traditional healers of Chhattisgarh are well aware of above mentioned medicinal properties and uses of Dhania. Dhania ke Shurbut is prepared by using its seeds. Many healers prepare it using its leaf juice. The traditional healer of Bastar region informed me that the Shurbut prepared from fruits is suitable for old patients whereas the Shurbut prepared from leaf juice can be given to patients of all age group. The traditional healers use the Shurbuts prepared from both herb parts for same purpose. According to them, its regular use maintains the heat balance of human body by removing excessive heat. The healers also use it in treatment of Diarrhoea. It is considered as promising appetizer. To prepare the Shurbut, Dhania seeds are crushed into powder. Separately, sugar is boiled in water to prepare the Chashni (Syrup). Powder is added in Chashni and Shurbut is stored in bottles for future use. Once prepared in bulk, the healers and natives use it round the year.

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### **Traditional medicinal knowledge about different Shurbuts in Chhattisgarh, India. : 59. Pudina Ke Shurbut.**

I have mentioned in previous articles that the natives plant Pudina (Mentha) herb in home gardens and in form of Chutney and Herbal tea use it frequently as home remedy in treatment of many common diseases. Pudina Ke Shurbut is prepared by using its leaves. Like Chutney and Herbal tea, Pudina Ke Shurbut is not popular among the natives. The traditional healers of Chhattisgarh prepare it for specific purpose. During the ethnobotanical surveys conducted in different parts of Chhattisgarh, I have noted that the traditional healers specialized in treatment of Paralysis frequently recommend this Shurbut to the patients. More specifically the healers use Pudina Ke Shurbut in treatment of Paralysis due to cold. Many healers add some additional herbs in it to make it more promising. But according to them in most of the cases, alone Pudina is capable of treating this trouble. Most of the healers use it as supplement treatment to main treatment. Its popularity among the healers clearly indicates its efficacy. The healers prefer freshly prepared Shurbut but many healers prepare it at once in bulk and use it round the year. To prepare the Shurbut, Pudina leaf juice is extracted. Separately, sugar is boiled in water to prepare the Chashni (Syrup). The leaf juice is added in Chashni. The combination is known as Pudina Ke Shurbut. Diluted by water, it is used round the year in treatment. The traditional healers of Chhattisgarh are not aware of the other health benefits of this use.

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### **Traditional medicinal knowledge about different Shurbuts in Chhattisgarh, India. 60. Bahera Ke Shurbut.**

According to the reference literatures, Bahera (*Terminalia bellirica*) is a common tree occurring throughout the deciduous forests of India. All parts of Bahera tree possess valuable medicinal properties and uses. The modern research works have shown that its fruits have antibiotic activity against a wide variety of micro-organisms. Bahera is well known tree in Chhattisgarh. The dense forests of Chhattisgarh are rich in natural population of Bahera trees. Every year this herb generates revenue for the state. The herb traders at national and international drug markets consider the Bahera plant parts collected from Chhattisgarh, superior to other states. The natives and traditional healers of Chhattisgarh have rich traditional medicinal knowledge about this herb. In reference literatures related to different systems of medicine. Bahera holds a reputed position as medicinal herb. According to Ayurveda, Bahera fruit is pungent, acrid, digestible, laxative, anthelmintic and useful in treatment of bronchitis, sore-throat, biliousness, inflammations, strangury, asthma, diseases of eye, nose, heart and bladder. According to Unani system of medicine, Bahera fruit is astringent, tonic, attenuant, aperient, antipyretic and useful in treatment of dyspepsia, bilious headache, diarrhea etc. Bahera Ke Shurbut is prepared by using its fruits. This preparation is popular among the traditional healers. The natives are not much aware about this preparation. The traditional healers of Chhattisgarh recommend this preparation specially to the patients having respiratory system related troubles. It is considered as a boon for the patients having Asthma. Many healers also use it as supplement treatment in treatment of Lumbago. To prepare the Shurbut, fruit is crushed into powder. Separately, sugar is boiled in water to prepare the Chashni (Syrup). Powder is added in Chashni. The combination is known as Bahera Ke Shurbut. Diluted by water it is used round the year as per instructions.

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### **Traditional medicinal knowledge about different Shurbuts in Chhattisgarh, India : 61. Bach Ke Shurbut.**

Bach (*Acorus calamus*) is well known medicinal herb in Chhattisgarh. It occurs naturally in wild. It is also under cultivation as medicinal crop in fairly large areas in Chhattisgarh. Bach is well described herb in Ayurveda and Unani system of medicine. Its roots are used as medicine. According to Ayurveda, it is pungent, bitter, heating, emetic, laxative, diuretic, anthelmintic, carminative, improves appetite, voice, throat, good for mouth diseases, useful in treatment of abdominal pains, inflammations, fevers, epilepsy, bronchitis, delirium, hysteria, dysentery, tumours, thirst, loss of memory, rat-bite, worms in the ear etc. According to Unani system of medicine, it is bitter, laxative, expectorant, carminative, alexiteric, brain tonic, emmenagogue and useful in treatment of general weakness, stomatitis, toothache, inflammations, liver and chest pains, kidney troubles, leucoderma etc. The natives and traditional healers of Chhattisgarh have in depth traditional medicinal knowledge about Bach. Bach Ke Shurbut is popular among the traditional healers only. It is prepared by using its roots. The traditional healers prepare it for specific purpose. It is considered as a boon for the patients having rheumatism. The traditional healers of Pendra region prepare this Shurbut using rare species of Bach i.e. *Acorus gramineus*. It is considered more promising as compared to the *A. calamus*. As overdose of Bach Ke Shurbut can create

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problems, the traditional healers instruct the patients to use it under their strict supervision. To prepare the Shurbut, the shade dried roots are converted into powder. Separately, sugar is boiled in water to prepare the Chashni (Syrup). The powder is added in Chashni to prepare the Shurbut. Many healers use aqueous extract of Bach roots in place of root powder. Both are considered same in terms of medicinal properties.

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### **Traditional medicinal knowledge about different Shurbuts in Chhattisgarh. India. : 62. Jam Beeja Ke Shurbut.**

In reference literature related to different systems of medicine in India, the medicinal properties and uses of leaves, flowers, fruits and gum of Jam (*Psidium guajava*) have been mentioned but not much has been written on the use of Jam seeds. Jam Beeja Ke Shurbut is prepared by using its seeds.

I have mentioned in previous articles that many healers of Chhattisgarh use Jam seeds as promising medicine in treatment of many common diseases both internally as well as externally. Jam Beeja ke Shurbut is prepared by very few traditional healers in Chhattisgarh. Through the ethnobotanical surveys conducted

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in different parts of Chhattisgarh. I have found only 10 traditional healers that are aware of this Shurbut. My Guru Shri Vishal Bharat was also aware of this Shurbut.

It is not the poor efficacy of this Shurbut responsible for its less use. As this traditional knowledge is limited to very few healers, and they have not transferred this valuable knowledge to now generation, this knowledge has become rare. After taking the consent of the healers, I am publishing the details of this Shurbut. According to the healers, this Shurbut is a boon for the patients having Sujak (Gonorrhoea). They are using it only in the treatment of Sujak.

The healers are not aware of other uses. I am feeling proud to document this important traditional knowledge. To prepare the Shurbut, the dried seeds are crushed into powder. Separately, sugar is boiled in water to prepare the Chashni (Syrup). The powdered seeds are added in Chashni. The combination is known as Jam Beeja Ke Shurbut. It is stored in bottles for future use. Before use, the bottles are shaken well. The traditional healers use only the seeds of local species of Jam for the preparation of Shurbut. Shri Vishal Bharat was using the roasted seeds for the preparation of Shurbut.

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**Traditional medicinal knowledge about different Shurbut in Chhattisgarh. India. : 63. Bael Patta Ke Shurbut.**

Bael (*Aegle marmelos*) is a medium-sized thorny deciduous tree found in the plains and sub-montane regions of India. The dense forests of Chhattisgarh are

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rich in natural population of Bael trees. The natives and traditional healers of Chhattisgarh have in depth traditional medicinal knowledge about this herb. I have written a lot on different aspects of this herb in my previous articles. Bael Patta Ke Shurbut is prepared by using its leaves. In Ayurveda, many valuable medicinal properties and uses of Bael leaves have been mentioned. According to Ayurveda, leaves are astringent, digestive, laxative and febrifuge when fresh. It is useful in ophthalmia, deafness and inflammations. Among the traditional healers of Chhattisgarh Bael Patta Ke Shurbut is very popular. They use it in treatment of digestive system related troubles. They suggest the common natives to take this Shurbut upto a month in any part of the year in order to get protection from disorders affecting digestive system. Among the natives, the Shurbut prepared from Bael fruits are more popular. I have written about it in previous articles. The traditional healers also recommend this Shurbut in treatment of burning sensation in extremities. To prepare the Shurbut, the juice is extracted by crushing the leaves. Separately, sugar is boiled in water to prepare the Chashni (Syrup). Leaf juice is added in Chashni. The combination is known as Bael Patta Ke Shurbut. Once prepared in bulk, the healers use it round the year by diluting it with water.

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## **Traditional medicinal knowledge about common herbs in Chhattisgarh, India. : Recent interaction with the herb vendors of Bagbahera region.**

The movement of the herb vendors of Bagbahera region occurs between two states i.e. Chhattisgarh and Orissa. Both states are rich in natural bio-diversity. The herb vendors act as bridge between the traditional healers of these two states. Hence, many of them are having rich traditional medicinal knowledge about common herbs. From Orissa forest, they bring many valuable herbs like Nagkesar (*Mesua ferrea*) and from Chhattisgarh forests, they collect many herbs like rare Bach species i.e. *Acorus gramineus* and supply it to the healers at Orissa. Through the recent interactions with these herb vendors, I have collected many valuable information. I am giving the details in present particle.

The herb vendors are well aware of medicinal properties and uses of both species of *Vernonia* i.e. *V. cinerea* and *V. anthelmintica*. They collect it and supply it to the traditional healers and interested natives. *V. cinerea* is known as Sahadevi whereas *V. anthelmintica* is known as Kali Zeeri. The seeds of both species are used as medicine. The herb vendors informed that the seeds of Sahadevi is promising in treatment of all types of diarrhea. The seeds are used internally with Shahad (Honey). The herb vendors always keep these seeds with them during travel for themselves. Their deep faith in this remedy clearly indicates its efficiency. They use the fresh juice of whole herb as first aid measure in treatment of eye troubles. The juice is considered promising in treatment of conjunctivitis. According to the herb vendors, its regular application many times a day upto three days roots out this problem. As it grows in specific season, there is a limitation of its use. In other season, they use the leaf juice of Doobi (*Cynodon dactylon*) for the same purpose. In treatment of snake poison, Sahadevi is considered as promising herb by the herb vendors. The juice of whole herb is given internally with Kali Mirch (*Piper nigrum*) and cow ghee. In general, it is used as first aid measure before reaching to the traditional healers for systematic treatment. The herb vendors of Bagbahera region use the Sahadevi seeds as promising heart tonic also. As you know, Para (Mercury) remains in liquid or semi solid form in nature. Since very long time the traditional healers of Chhattisgarh are trying their best to solidify the Para completely. Many healers claim that they have achieved the success. By solidifying the Para, it can be used successfully as medicine. Through the ethnobotanical surveys conducted in different parts of Chhattisgarh. I have noted many such claims and herbs about Para solidification. The herb vendors of Bagbahera region informed that with the help of whole herb juice of Bhengra (*Eclipta alba*) herb, one can solidify the Para. As an important information I have noted the new use of Bhengra in my field diary. The herb vendors of this region are aware of both herbs sold in the name of Bramhi i.e. *Bacopa* sp. And *Centella asiatica*. They informed that the freshly extracted juice of *Bacopa* species is promising carminative. Its regular intake with Shahad (Honey) flushes out the worms effectively in very less time. They are also aware of its use in treatment of

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Chhapaki i.e. Urticaria. They suggest the patients to take whole herb juice in combination with Kali Mirch and Elaichi (Cardamom) internally twice a day. Within few days the patients get rid from this trouble. According to the herb vendors, Bramhi (Bacopa sp.) Is having the capacity to remove extra heat from body and maintain the heat balance. The herb vendors informed about new uses of Dhatra (Datura stramonium) seeds. Its internal use in large doses is having lethal effects. The herb vendors informed about its external use. They use it successfully in treatments of cracks in soles. By boiling the Dhatra seeds in base oil, they prepare a special herbal oil. As base oil, Sarson (Mustard seed) oil is used. This special oil is applied externally on affected parts. It is considered as one of the promising treatments. I have mentioned in previous articles that through home remedies the natives manage the problem of Stomatitis easily but in case of complications, they have selected choice. The herb vendors of Bagbahera region informed about an important herbal formulation. In this combination Dhatra, Gokhru (Tribulus terrestris), Kalihari (Gloriosa superba), Mulethi (Glycyrrhiza glabra) and Kukronda (Blumea lacera) are mixed in equal proportion and converted into fine powder. This mixture is boiled in water to prepare the decoction. Mustard oil is added in this decoction and patients are advised to gargle with this combination. A precaution is taken to avoid the swallowing of this combination. According to the herb vendors this promising combination is having the capacity to cure any type of Stomatitis. The traditional healers are also aware of this use but they give emphasis on its safe use.

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From this article, I am starting a new series on the recent interactions with the herb vendors of Chhattisgarh. You will find many interesting information about their rich traditional medicinal knowledge about common herbs and insects, in these articles.

Thank you very much for reading the article.

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### **Mahkua (*Ageratum conyzoides*, family *Compositae*) as medicinal herb in Chhattisgarh, India.**

Mahkua is known as Mahkua because this herb possesses specific smell (Mahak-smell). In many parts of Chhattisgarh it is also known as Gandhila (Gandh-smell) for the same reason. Mahkua is common wasteland and crop weed in Chhattisgarh. It is not a native to Chhattisgarh but it is present in Chhattisgarh since long time. This is the reason the traditional healers have discovered its many promising medicinal uses and properties. For general farmers it is still an unwanted herb. In many parts of Chhattisgarh, the farmers are aware of its few uses. I have reported this weed as medicinal weed through my research papers. For the organic growers of Chhattisgarh, this so called unwanted herb is becoming a boon. The information given by the herb collectors of Chhattisgarh shocked me that they are collecting this herb in bulk for few herb traders. Officially it is not in

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According to reference literatures, Mahkua is an erect annual having height upto 80 cm (more in Chhattisgarh conditions); Leaves sub-rhomboid-ovate, broadly ovate, sub-acute at apex, crenate, sparsely pilose on both surfaces; Heads in corymbs; Involucral bracts eximbricate, 2-serriate, Corolla white or blue (blue is more common), hairy along the angles, pappus scales 5, lanceolate. I have yet not found much details regarding its medicinal properties and uses in different systems of medicine in India. According to the reference literatures, Mahkua is well known in many parts of the world and traditional healers of these parts are using it in treatment of many common diseases both internally as well as externally. In Chhattisgarh, Mahkua is present in the list of medicinal herbs used as styptic to check the bleeding, in treatment of injuries, as first aid measure. This use is very common among the farmers who get injuries during field work. The traditional healers of Chhattisgarh Plains use it in treatment of skin diseases alone or in combination with other herbs. It is used externally in form of aqueous paste. The leaf and whole herb juice is also used popularly as veterinary medicine in villages. The natives of Bagbahera and Narharpur region use the dry herb of Mahkua to repel away the flies and mosquitoes specially in rainy season. The herb is burnt and fumes are spread in different corners of home. It is considered as one of the promising repellent. With the help of innovative entrepreneurs, I am evaluating its potential in form of mosquito repelling coils. Mosquitoes are becoming a great problem in Chhattisgarh and the cases of Malaria are increasing. The commercialization of this traditional knowledge with the help of natives of these particular regions, can provide great relief to the other natives. In villages, the natives boil the whole herb of Mahkua in water and prepare a decoction. The cattle are washed with this decoction in order to provide protection against infectious diseases. Its popularity among the villagers clearly indicates its efficacy. I have studies this herb extensively, through the Allelopathic trials. My M.Sc. (Ag) thesis was on Allelopathic effects of selected weeds on crops. Mahkua was one of these selected weeds. In thesis work, I gave emphasis on laboratory level screening. Later with the help of farmers I have tried many promising extracts and leachates on field crops. It is not wrong to say that Mahkua is a herb having rich and powerful Allelochemicals. Through the research studies, I have found both stimulatory and inhibitory allelopathic effects of this weed. Mahkua showed inhibitory allelopathic effects on many other weeds. Now many farmers of Chhattisgarh are using this herb in form of extract and leachate in management of other weeds. I have found the stimulatory allelopathic effects of Mahkua on many medicinal and aromatic crops. The innovative herb growers are using Mahkua as seed treatment in order to stimulate the early vigour and germination. Mahkua extracts and leachates failed to show any allelopathic effect on many crops like Safed Musli (*Chlorophytum borivilianum*). The herb growers are using Mahkua extracts and leachates on Safed Musli crop as preventive measure to repel away the insects. My research experiences have make me aware that no result is useless. It depends on the individual (i.e. researcher) that how he (or she) analyze it and use it for the benefit of common person. I am thankful to the mother nature, for giving me chance to conduct research and also to provide benefits to the common farmers through this research.

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The above mentioned traditional medicinal uses are not enough to establish Mahkua as potential medicinal herb but the new research and discoveries of the traditional healers and herb growers of Chhattisgarh will definitely delete its name from the list of problematic weeds, in near future.

Thank you very much for reading the article.

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## **rich traditional medicinal knowledge about Duddhi (*Euphorbia hirta*; family Euphorbiaceae).**

Although the herb vendors of Bagbahera are aware of medicinal uses and properties of many common herbs including Duddhi but I have identified Shri Tulsi Ram, as a herb vendor having specialized knowledge about this common weed. Through the detailed discussions I have collected many valuable information. I am giving the details in present article.

Shri Tulsi Ram is not only aware of both internal as well as external uses of Duddhi but also he is using it in his day to day life. Like other parts of Chhattisgarh, Duddhi occurs as wasteland weed in Bagbahera region. I have mentioned in previous articles that many healers consider this herb as toxic herb but according to Shri Tulsi Ram, if used judiciously, Duddhi can be used successfully in treatment of many common diseases. He uses whole herb of Duddhi in dry form. The herb is collected and dried in shade. After drying it is crushed into powder and in this form it is kept safe for future use. He informed that in this form, the herb can be kept upto six months. As it is a common herb and its availability is not a problem, he prepares the fresh lot of dry powder after six month. In combination with Kali Mirch (*Piper nigrum*), he uses the Duddhi powder internally in treatment of intestinal worms. The combination is given in small doses twice a day. The use is continued till complete cure. It is considered as one of the promising treatment. Within a week, this combination flushes the worms out. In treatment of Sujak (Gonorrhoea), the Duddhi powder is taken internally with Gud (Jaggery). The traditional healers of Bagbahera confirmed the promising effects of Duddhi powder in treatment of Sujak. The patients are advised to take the fresh water in bulk, after taking this combination. Shri Tulsi Ram also claimed that the same combination is also effective in treatment of Safed Paani (Leucorrhoea). The female patients are advised to take this combination regularly upto fifteen days to get relief. In combination with other potential herbs, he uses the Duddhi powder as sex tonic. As other potential herbs Safed Musli (*Chlorophytum* sp.) And Satavari (*Asparagus racemosus*) are used. According to Shri Tulsi Ram, Duddhi powder plays an important role in this combination. I have mentioned in previous articles that Duddhi is also known as Queensland Asthma weed. In many parts of the world, it is used in treatment of Asthma. Shri Tulsi Ram informed that Duddhi powder in combination with Shahad (Honey) is capable of treating many respiratory troubles including Asthma. It is given both as curative and preventive. In previous articles I have also mentioned that native of Bagbahera region Shri Seeta Ram uses this herb as pot herb. According to Seeta Ram in larger doses it causes Diarrhoea like symptoms. When Shri Tulsi Ram, a herb vendor, informed me about its use in treatment of Diarrhoea, I got surprised. He informed that the fresh herb may cause Diarrhoea in large amount but dry herb in powdered form can treat this problem effectively. This was new information for me. Shri Tulsi Ram further informed me that Duddhi powder is promising blood purifier and the natives having skin troubles must take the powder upto a month, in any part of the year, to get protection from these diseases.

Many of the above mentioned traditional medicinal uses have yet not been

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reported in reference literatures. The important thing is that these uses are still in popular among the natives and healers. I have informed Shri Tulsi Ram about my on-going documentation work and its importance. I am satisfied to know that he also understands the importance of documentation work.

Thank you very much for reading the article.

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### **Makra (*Dactyloctenium aegypticum*, family Gramineae) as medicinal herb in Chhattisgarh, India.**

Makra or Crowfoot grass occurs as grassy weed in almost every part of Chhattisgarh. The reason behind its name Makra (Spider) and Crow Foot Grass is its specific shape of panicles. For the Agricultural Experts it is one of the obnoxious weeds that compete with main crop for light, moisture and nutrients and reduce the final yield. Although many traditional healers of Chhattisgarh are aware of its few medicinal uses and properties but in general it is considered as waste plant (Van Kachra). The natives use the whole herb as fodder to feed their cattle. Through the ethnobotanical surveys conducted in different parts of Chhattisgarh, I have noted many rare but valuable information regarding traditional medicinal uses of Makra (*D. aegypticum* syn. *Eleusine aegyptiaca*).

The traditional healers, mostly having age over 80 years, informed that in early days they were using the seeds of Makra as food after cooking it like other grains. This was in use as famine food. In book titled *Lost Crops of Africa* (Vol. I Grains), published by National Academy Press, Washington, it is mentioned that in Africa, the natives were using the seeds of Makra in early days. The book authors have mentioned that 'It has never been considered as a possible cultivated crop, but nomads and others in its homeland (as well as Australian aborigines) gather the grains for food' The traditional healers of Chhattisgarh informed that they have not used this seed since long time. They informed about the use of whole herb of Makra in treatment of many common diseases. According to them, the decoction of whole herb of Makra (Collected after the flowering) is capable in treatment of Pathri (Renal Calculi). The decoction is taken twice a day till complete cure. The healers of Bastar region, use the aqueous paste prepared by crushing the whole herb in stone, in treatment of boils. It is applied on immature boils, in order to mature it. The healers of Chhattisgarh Plains informed that they use the whole herb of Makra in combination with other herb, in form of aqueous paste, in treatment of Migraine externally. As other promising, and cheap alternatives are available, Makra is used less frequently as medicinal herb by the traditional healers of Chhattisgarh. As mentioned earlier, Makra can be clearly identified with the help of its inflorescence. Botanically, it can be differentiated easily with *Cynodon*, *Chloris* and *Eleusine*, by its spikes. Makra possess spikes terminating with a sharp point, upper involucral glume and Floral glumes rigidly mucronate or shortly awned.

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Although the above mentioned traditional medicinal uses are not enough to establish this weed as potential herb but through detailed surveys on different aspects of its possible utilization, we can try to achieve this aim. In Chhattisgarh, no work has been done earlier on this aspect. I am proud to write that this article is the first written document on traditional medicinal uses of Makra.

Thank you very much for reading the article.

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### **Patchouli (*Pogostemon cablin*; family Labiateae) cultivation in Chhattisgarh, India. : My observations.**

Since five years, the Patchouli suppliers of neighbouring states of Chhattisgarh are motivating the herb growers to start the commercial cultivation of Patchouli in Chhattisgarh. Many of them are promising for the 'buy back schemes' but the herb growers of Chhattisgarh, facing the problem of marketing of other aromatic crops are not daring to start the commercial cultivation of Patchouli. This year one organization has started producing Tissue cultured Patchouli in Chhattisgarh. According to the reference literatures, Patchouli is a herb native to the Philippines and Patchouli oil is one of the most important and valuable raw materials in perfumery industry. Oil is used in soaps, cosmetics, tobacco and incense. Oil is reported to possess antibacterial properties. It blends well with Palmarosa, Vetiver and Clove oil. It is used as a fixative. Although Patchouli is described as hardy plant but through the field trials conducted in different parts of Chhattisgarh particularly in Southern Chhattisgarh, I have found that irrigation is a key factor for its successfully farming and without water, it fails to show good growth. Most of the regions of Chhattisgarh are rainfed. This is the reason that the Chhattisgarh farmers are giving preference to other promising medicinal crops. After the formation of Chhattisgarh state, in the name of aromatic crops, many crops have been introduced. The traditional farmers are motivated to adopt these new crops in order to get more promising results in less investment. Lemon grass, Palmarosa and Patchouli are among these crops. Lemon grass and Palmarosa performed well in Chhattisgarh and as result the area increased many folds in very limited time period. Seeing its large scale cultivation, many rich farmers started establishing its processing units. But when they approached for the sale of produce, the poor returns and poor demand have discouraged them and today hundreds of acres of Lemon grass and Palmarosa have become waste and now

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farmers are planning to burn the standing crops. This is a big lesson for the poor farmers. Due to high water requirement, the farmers have rejected Patchouli at initial stages. It is still under cultivation in isolated patches as trial cultivation. Like other medicinal and aromatic herbs, the problems related to high cost of planting material, inferior planting material etc. are common with Patchouli also.

Unfortunately, no systematic research on commercial cultivation of this herb has been done by any government research organization in Chhattisgarh. Through field trials, with the help of innovative herb growers, we have tried to develop standard package of practices for organic cultivation of Patchouli in irrigated conditions. We have found the climate of the state suitable for its growth. The package of practices is of no use without developing its marketing network. The herb growers who have purchased Patchouli from neighbouring state with buy back scheme, are now in dilemma regarding their produces because like other 'buy back schemes', the supplier are not showing interest in real buy back.

When I showed the plants of Patchouli (*P. Cablin*) to the traditional healers and herb collectors of Chhattisgarh, they informed that the similar herb is present in wild. It was hard to believe for me because I was aware that plant is introduced from Philippines, but when they showed me the plant in wild, I decided to go for its correct identification. It was *Pogostemon parviflorus* not *P. cablin*. There is no official record of its presence in Chhattisgarh. Many forest officers and traditional healers informed that this is also an introduced plant, introduced few decades back. Living with this herb since decades, the traditional healers of Chhattisgarh have discovered many traditional medicinal uses of this herb. Through the interactions with the traditional healers I have noted some popular traditional uses. In case of injuries, it is used as first aid measure to stop the flow of blood as styptic. For this purpose, its leaves are used. I have mentioned in previous articles that the natives and traditional healers of Chhattisgarh use over 350 species of herbs for this purpose. *P. parviflorus* is one of these herbs. The healers use its roots both internally as well as externally in treatment of Piles (*Bavasir*) specially in treatment of bleeding Piles. The roots are boiled in water and the affected part is exposed in medicated vapour. Internally, this decoction is used as treatment. According to the healers, both internal and external use at a time cures the trouble effectively in very less time. The use of *P. parviflorus* roots in treatment of Piles has not been reported in reference literatures. When I analyzed, the yield data and performance of both species, I found that *P. parviflorus* is showing more better adoptability than recently introduced species. In different parts of Chhattisgarh, we have observed the variations in *P. parviflorus* herb. These variations are of great importance for the researchers working on Patchouli germplasm.

As a herb researcher, I feel that it is very essential to inform the farmers and other concerned persons about the experimental findings, research and different views about specific herbs so that they will not be cheated by anyone in the name of medicinal and aromatic crops.

Thank you very much for reading the article.

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## **Traditional medicinal knowledge about common herbs in Chhattisgarh, India : Recent interactions with the herb vendors of Gandai-Salewara region.**

Through the recent interactions with the herb vendors of Gandai-Salewara region. I have collected many valuable information on traditional medicinal uses of common herbs. The herb vendors this region moves inside the Chhattisgarh. I am giving the details in present article.

To nullify the harmful effect of Bhang (*Cannabis sativa*) the herb vendors use the combination of Sonth (Dried Ginger) and Dahi (Curd). The combination is taken internally. To nullify the harmful effects of Gunja (*Abrus precatorius*) fruits inside the body, the herb vendors use whole herb juice of Jangli Chaulai (*Amaranthus spinosus*). The juice is taken internally with sugar. The use is continued till complete cure. Both uses are very popular among them. The herb vendors claimed that they have gained this knowledge from wild animals specially from monkeys who accidentally feed on attractive Gunja seeds. The traditional healers of Gandai-Salewara region informed that the whole herb juice of cultivated species of Chaulai (*Amaranthus viridis*) can also be used but it is less effective as compared to Jangli Chaulai. The herb vendors of this region are aware of promising herbal combination that is used in treatment of Acidity. In this combination, Giloi (*Tinospora cordifolia*), Chita (*Plumbago sp.*), Kadu Parval (*Trichosanthes cucumerina*) and Kali Mirch (*Piper nigrum*) are used. All ingredients except Kali Mirch are added in equal proportion. Kali Mirch is taken in one fourth quantity. All herbs and herb parts are dried and converted into powder. This powder is boiled in water. When half quantity (of initial quantity) of water remains, the boiling is stopped and decoction is taken internally as treatment. It is considered as one of the promising treatments. Every time the herb vendors use the freshly prepared decoction. In treatment of Syphilis, the herb vendors are aware of use of Fudhar stem. Fudhar is well know herb in this part of Chhattisgarh. Its scientific name is *Calotropis gigantea*. The herb vendors collect the stem and after burning collect the ash. The ash is taken internally with sugar as treatment. I have found this ash with many herb vendors. Without disclosing the information about this ash, they sell it to the patients as sure cure of Syphilis. They claimed that at initial stages this ash can cure the patients within a week. In treatment of Ascites the herb vendors use Thura (*Euphorbia neriifolia*) based herbal combination. They mix the Doodh (Latex) of Thura with the fruit pulp of Karonda (*Carissa carandas*), Pipal (*Ficus religiosa*) bark and Sulphur (Gandhak) and keep the combination upto seven days. Every day it is mixed thoroughly. After one week, the combination is used in very little doses in treatment of Ascites. The herb vendors prefer to take systematic treatment under the supervision of traditional healers. The traditional healers of this region informed that they add Neela Thotha (Copper sulphate) also in this combination. According to them, a slight difference in dose can result in death of the patients. This is the reason this combination is used in specific cases only when all herbs and herbal combinations fail. In treatment of fever, the herb vendors of Gandai-Salewara region use the herbal

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combination having Tulsi (*Ocimum sanctum*) leaves, Bambri (*Acacia nilotica*) leaves and Ajwain (*Carum copticum*). All ingredients are mixed in equal proportion and the mixture is boiled in water to prepare the decoction. This decoction is taken internally thrice a day as treatment. Every time fresh decoction is prepared. In treatment of constipation, the herb vendors are aware of use of Tulsi leaf juice in combination with Paan (*Piper betle*) leaf juice. Both juice are mixed in equal proportion and lukewarm juice is taken internally at night before going for sleep. Its regular use roots out the problem of constipation. The herb vendors sell the bark of Jaljamini (*Cochlospermum religiosum*) as a remedy to Diabetes. They informed me that the bark is used in combination with Kali Mirch as treatment. Its long term use gives good results. This was new information for me.

Many of the above mentioned traditional uses are unique. The comments of the traditional healers on these uses clearly indicate that the knowledge of herb vendors is valuable.

Thank you very much for reading the article.

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### **Krishnaneel (*Anagallis arvensis*, family Primulaceae) as medicinal herb in Chhattisgarh, India.**

Due to its blue coloured flowers, *Anagallis* is known as Krishnaneel in Chhattisgarh. This herb is present in Chhattisgarh from very long time but it is a matter of surprise that in reference literatures nothing has been written about its natural occurrence in Chhattisgarh. Krishnaneel grows as winter weed in wheat and chickpea fields of Chhattisgarh. In reference literatures related to weed science the harmful properties of Krishnaneel in respect to crops have been mentioned. You will find the research papers on chemical and other control methods to destroy this weed in crop fields but you will not find any reference on its use as medicine. As a student of Agriculture, I have studied this herb as weed. As Homoeopath, I am aware that in Homoeopathic system of medicine, *Anagallis arvensis* is a valuable drug. Since long time I am searching the information regarding traditional medicinal uses of this herb in Chhattisgarh. I have got a little success on this aspect. I am giving the details in present article.

According to the reference literatures, Krishnaneel is a much branched annual with procumbent or ascending four angled stems; Leaves opposite, in 3 ovate, sessile, acutish, black-dotted beneath; Flowers scarlet or white, on pedicels longer than leaves, calyx slightly shorter than corolla, lobes of Corolla finely toothed. In

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reference literatures related to different systems of medicine in India, I have yet not found the details regarding its medicinal uses and properties.

Through the ethnobotanical surveys conducted in different parts of Chhattisgarh, India I have noted that Anagallis occurs more commonly in Chhattisgarh Plains as compared to the other parts. This is the reason, the traditional healers of Chhattisgarh Plains are more aware of its medicinal uses. The traditional healers of Bagbahera region use the whole herb in treatment of poisonous bite by mad dog. It is used internally as well as externally alone or in combination with other herbs, based on the condition of the patients. Krishnaneel is considered as one of the promising remedies for Hydrophobia. The traditional healers of other parts of Chhattisgarh specialised in treatment of Hydrophobia are also aware of unique use of this herb. Like the Latex of Fudhar (*Calotropis gigantea*), Aloe Guda (Pulp), the traditional healers of Chhattisgarh Plains use the whole herb of Krishnaneel in case of injuries due to sharp spines. Its application removes the spines automatically.

In my Allelopathic studies, I have found this herb with promising Allelochemicals. I have evaluated the allelopathic potential of Krishnaneel on over 100 species of herbs, mostly the weed species. I observed that the extracts and leachates of whole herb of Krishnaneel, stimulates the growth of Senji (*Melilotus* species). Senji grows as winter weed in crop fields with Krishnaneel. Due to the stimulatory effects of Krishnaneel, you can simply find the vigorous growth of Senji in field conditions. This is not a good news for the farmers but in many parts of India, Senji is under cultivation as fodder crop. This finding can help the Senji farmers in many ways. They have not to worry because of presence of Krishnaneel in Senji crop. Also, they can use the leachates and extracts of Krishnaneel as presowing soaking treatment of Senji seeds in order to stimulate early germination and seedling vigour. In Chhattisgarh, we are suggesting the farmers to root out Krishnaneel from fields if possible, as this uprooting will slow down the growth of Senji. Both Senji and Krishnaneel are considered as problematic weeds but the studies revealed that Krishnaneel is more harmful. As mentioned earlier, we have tried the extracts and leachates of Krishnaneel on many other weedy species but not found much promising results.

In many parts of the world, different species and varieties of Krishnaneel are planted as ornamental herb. In Chhattisgarh, it is not in use in this form, but it can be promoted among the herb lovers.

The above mentioned traditional medicinal and allelopathic uses are not enough to promote this herb as potential herb. I personally feel that there is a need to gather more information on various utility aspects of Krishnaneel in Chhattisgarh.

Thank you very much for reading the article.

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## **Chuhka (*Fimbristylis aestivalis*, family Cyperaceae) as medicinal herb in Chhattisgarh, India.**

Chuhka is well known herb in Chhattisgarh grows naturally in Kharif crop fields particularly in rice fields, as weed. It is considered as one of the problematic weeds by the rice farmers of Chhattisgarh. I have not found its name and details about its various uses in reference literatures. Chuhka grows as weed in almost all parts of Chhattisgarh. Through the detailed research the weed scientists have developed many chemicals to eradicate this weed from crop fields. Every year the farmers invest much money, time and effort to manage this weed but the war between human beings and Chuhka is still on. The heavy use of agrochemicals is damaging the ecosystem of Chhattisgarh. These observations motivated me to search and develop different uses of this so called weed. Through the ethnobotanical surveys conducted in different parts of Chhattisgarh, I have collected few but important traditional medicinal uses of this herb. Through the Allelopathic studies, I have identified promising extracts prepared by using different parts of Chuhka. These extracts can be used to stimulate the growth of many economically important crops. I am giving the details in present article.

According to reference literatures, *Fimbristylis* can be differentiated by other members of Cyperaceae through its flowering glumes. In case of *Fimbristylis*, flowering glumes are usually many in a spiral; No hypogynous bristles or scales present, style base persistent or completely deciduous, leafy plants. In reference literatures related to different systems of medicine in India, I have yet not found the details regarding medicinal properties and uses of Chuhka. The traditional healers of Chhattisgarh use the whole herb of Chuhka externally whereas the roots are used internally. The whole herb is burnt and ash is collected. The traditional healers of Bagbahera region use the ash in treatment of Piles (Bavasir). It is applied externally on affected parts. According to the healers its stops the bleeding immediately. The traditional healers of Raipur region use the roots in form of decoction in treatment of dysentery. The consider it as Poor man's remedy for this trouble. The roots collected at vegetative stage are considered best. The traditional healers of Dhamtari region consider the whole herb juice of Chuhka as promising hair growth promoter. It is applied on hairs with Bhengra (*Eclipta alba*) herb juice. These traditional medicinal uses have not been reported in reference literatures. This article is a first written document on this important aspect.

In previous articles I have mentioned that due to the problem of dormancy it is not possible to take more than one crop of Safed Musli (*Chlorophytum borivilianum*) and to break this dormancy, I have taken the help of Allelopathic studies. In these studies, with the help of innovative herb growers of Chhattisgarh, I have evaluated many extracts and leachates of different herbs and by mixing the extracts of potential herbs we have got some success in breaking the dormancy. I am proud to announce that in this combination, the whole herb extract of Chuhka (*Fimbristylis* sp.) Is an important ingredient. By appearance, it is very simple looking plant but my studies have revealed that the extracts of different parts of Chuhka can be used the stimulate the growth of many hi-value crops.

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For the Chhattisgarh farmers, Chuhka is a problematic weed and they are not ready to keep it in the category of medicinal weed. Many farmers adopt manual weeding for its management. They throw away the uprooted plants. With the help of studies, I am trying to search the use of these uprooted plants. If the farmers can be benefited by selling these uprooted plants, to different agencies aware of its utilization, then we can promote the manual weeding of this herb and protect our ecosystem by the hazardous agrochemicals. The name of Chuhka is not in the list of medicinal herbs collected by the herb collectors for commercial trade. I am working hard in this direction. I will write more on different utility aspects of this problematic weed in the coming articles, as the results of recent ethnobotanical surveys and experiments come.

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### **Titaliya (*Sonchus oleraceus*, family: *Compositae*) as medicinal herb in Chhattisgarh, India.**

Titaliya occurs as wasteland herb in Chhattisgarh. In reference literatures related to weed science, it is mentioned as wasteland and crop weed that grows in winter season. Through the ethnobotanical surveys conducted in different parts of Chhattisgarh I have collected few but important information on traditional medicinal uses of this herb. I have observed that the natives and traditional healers have very little knowledge about this herb. Most of them consider it as weed (Van kachra). I am giving the details in present article, but at first I am describing its botany I have noted from the reference literatures. Botanically, Titaliya is an annual erect, branched herbs, 20-70 cm high; Leaves cauline, sessile, amplexicaul, ovate-oblong, with acute auricles, margins runcinate, upper leaves lanceolate. Heads in open panicles, penduncles glandular non-glandular-hairy; Involucral bracts many-seriate, Lanceolate, glabrous, Achenes compressed rugose, 3-ribbed, minutely muricate between the ribs, pappus silky white. Flowering and fruiting occurs between February to April in Chhattisgarh conditions.

The traditional healers of Southern Chhattisgarh are having rich traditional medicinal knowledge about different medicinal uses of this herb. They use the decoction of its leaves to nullify the harmful effects of Bhang (*Cannabis sativa*) consumption. I have written a lot about other herbs used for this purpose in my previous articles. The healers use it as styptic. The juice of whole herb is used for this purpose. The decoction of whole herb is used to dress the wounds. According to the healers, its application enhances the healing process. The traditional healers of Bagbahera region use the decoction of its roots in treatment of patients having scorpion-sting. It is used as supplement treatment to main treatment. The traditional healers of Gandai-Salewara region mix this herb in popular herbal combinations used in treatment of constipation. According to the traditional healers, Titaliya plays an important role in these combinations.

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The name of Titaliya is not present in the list of medicinal herbs of Chhattisgarh having demand in national and international drug markets. The herb collectors have confirmed that this herb is not in trade. Its traditional medicinal uses are specific to few healers. Also, it is used in treatment of common troubles. This is the reason that it is not much popular among the traditional healers. As this herb is present in abundance in nature, I personally feel that by searching and developing new uses of this herb we can provide extra income to the farmers and herb collectors. In many parts of the world, Titaliya holds a reputed position among medicinal herbs but unfortunately our healers are not much aware of its potential uses. I am trying my best to gather more information on different aspects of this herb. I will give the details in coming articles.

Thank you very much for reading the article.

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### **Titaliya (*Sonchus oleraceus*, family: *Compositae*) as medicinal herb in Chhattisgarh, India.**

Titaliya occurs as wasteland herb in Chhattisgarh. In reference literatures related to weed science, it is mentioned as wasteland and crop weed that grows in winter season. Through the ethnobotanical surveys conducted in different parts of Chhattisgarh I have collected few but important information on traditional medicinal uses of this herb. I have observed that the natives and traditional healers have very little knowledge about this herb. Most of them consider it as weed (Van kachra). I am giving the details in present article, but at first I am describing its botany I have noted from the reference literatures. Botanically, Titaliya is an annual erect, branched herbs, 20-70 cm high; Leaves cauline, sessile, amplexicaul, ovate-oblong, with acute auricles, margins runcinate, upper leaves lanceolate. Heads in open panicles, penduncles glandular non-glandular-hairy; Involucral bracts many-seriate, Lanceolate, glabrous, Achenes compressed rugose, 3-ribbed, minutely muricate between the ribs, pappus silky white. Flowering and fruiting occurs between February to April in Chhattisgarh conditions.

The traditional healers of Southern Chhattisgarh are having rich traditional medicinal knowledge about different medicinal uses of this herb. They use the decoction of its leaves to nullify the harmful effects of Bhang (*Cannabis sativa*) consumption. I have written a lot about other herbs used for this purpose in my previous articles. The healers use it as styptic. The juice of whole herb is used for

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this purpose. The decoction of whole herb is used to dress the wounds. According to the healers, its application enhances the healing process. The traditional healers of Bagbahera region use the decoction of its roots in treatment of patients having scorpion-sting. It is used as supplement treatment to main treatment. The traditional healers of Gandai-Salewara region mix this herb in popular herbal combinations used in treatment of constipation. According to the traditional healers, Titaliya plays an important role in these combinations.

The name of Titaliya is not present in the list of medicinal herbs of Chhattisgarh having demand in national and international drug markets. The herb collectors have confirmed that this herb is not in trade. Its traditional medicinal uses are specific to few healers. Also, it is used in treatment of common troubles. This is the reason that it is not much popular among the traditional healers. As this herb is present in abundance in nature, I personally feel that by searching and developing new uses of this herb we can provide extra income to the farmers and herb collectors. In many parts of the world, Titaliya holds a reputed position among medicinal herbs but unfortunately our healers are not much aware of its potential uses. I am trying my best to gather more information on different aspects of this herb. I will give the details in coming articles.

Thank you very much for reading the article.

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### **Traditional medicinal knowledge about different Shurbuts in Chhattisgarh, India : 64. Kagzi Limau Ke Shurbut.**

Kagzi Limau is Lime (*Citrus aurantifolia* syn. *Limon aurantifolia*; *C. medica* var. *acida*). According to the reference literatures, Kagzi Limau is a shrub or small tree, cultivated nearly all over the India. Limes are commonly used for fresh juice and as flavouring for foods. The oil distilled from fresh peel is mainly used in confectionary, pharmaceuticals and toilet preparations. The distilled oil is largely by product of lime juice industry, at one time extensively used in soap and disinfectant industries, now mainly used as flavouring agent in confectionary and pharmaceuticals. The natives and traditional healers of Chhattisgarh are aware of this herb. They use it frequently for many purposes. Kagzi Limau Ke Shurbut is popular among both natives and traditional healers. The natives consume it for its specific taste whereas the traditional healers are aware of its health benefits. It is considered as a boon for the patients having the problem of Adhasisi (Migraine). It is also used as medicine in treatment of liver related troubles. It removes burning

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sensation from extremities. The senior natives of Chhattisgarh Plains informed me that this Shurbut regularizes the function of digestive system. It is good appetizer. To prepare the Shurbut, the juice is extracted from juice. Separately, sugar is boiled in water to prepare the Chashni (Syrup). The juice is added in Chashni. The combination is known as Kagzi Limau Ke Shurbut. The Shurbut is stored in bottles for its use round the year.

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### **Traditional medicinal knowledge about common herbs in Chhattisgarh, India. : Recent interactions with the herb vendors of Narharpur region.**

The herb vendors of Narharpur region move from Southern Chhattisgarh to Chhattisgarh Plains. Many vendors visit Orissa and Andhrapradesh states in order to sell the herbs. Through the recent interactions with the herb vendors of Narharpur region I have collected many valuable information on traditional medicinal uses of common herbs. I am giving the details in present article.

*list.*

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The herb vendors keep the dry herb powder of Amarbel for sell. They are aware of many uses of this powder. According to them the internal use of this powder in little doses help in reducing the hyperacidity. The powder is boiled in water and fumes are directed to painful parts. It is considered as promising pain killer. Amarbel (*Cuscuta* sp.) Is a common parasitic herb in Chhattisgarh. The herb vendors have not disclosed the host plant from where they have collected the *Cuscuta* herb. From powder it is nearly impossible to identify the species. The herb vendors informed that many traditional healers of Orissa state purchase this powder by giving good rates. This information indicates that the herb vendors are supplying specific species of Amarbel that is not present in neighbouring state. The herb vendors use the decoction of Pittpapda (*Fumaria* sp.) And Adusa (*Adhatoda vasica*), in treatment of fevers. Both herbs are in the list of medicinal herbs, the herb vendors sell. Like other parts of Chhattisgarh, Andi (*Ricinus communis*) is also a common wasteland herb in Narharpur region. The herb vendors of this region are well aware of many medicinal properties and uses of Andi. In treatment of Chronic cough they take powdered seed with Shahad (Honey) internally. This use is very popular among them. They prepare a special decoction by boiling the Andi roots in water. This decoction is taken internally in treatment of stomach disorder. According to them, it is a boon for the patients having stomach pain. As purgative, the herb vendors use the fresh Latex (*Doodh*) of Fudhar (*Calotropis gigantea*). The herb vendors informed me that the use of latex acts as carminative also and flushes out the intestinal worms. The herb vendors of Narharpur region sell different parts of Fudhar in dry form. They are also aware of other uses of Fudhar Latex. They collect the leaves of Bambri (*Acacia nilotica*) and by crushing it with stone, prepare an aqueous paste. In this aqueous paste, Fudhar Latex is added. The combination is applied externally ringworm, itch, and other related skin troubles. This combination is considered as one of the promising combinations for this purpose. I have observed that many herb vendors sell this combination to different healers without disclosing its formulation. This was an interesting observation. The herb vendors also prepare a special herbal oil by boiling the Fudhar Latex in base oil. As base oil, Sarson (Mustard seed) oil is used. When all watery contents evaporate, the boiling is stopped and oil is kept for future use. This special oil is used externally in treatment of skin troubles. The herb vendors give preference to this oil as compared to the combination of Bambri leaves and Fudhar Latex. As first aid measure, during the attack of Mirgi (Epilepsy), the herb vendors use the combination of Bhatkatiya (*Solanum xanthocarpum*) and Bhang beeja (*Cannabis sativa* seeds). In form of aqueous solution, few drops of solution are applied into the nostrils. The herb vendors use the leaf and root juice of Bhatkatiya in same manner, in treatment of Epistaxis. The combination is applied on nose also. Like other parts of Chhattisgarh, Gorakhmundi (*Sphaeranthus indicus*) also occurs as crop weed in this part. The herb vendors sell the whole herb in powder form. They informed that the combination of Gorakhmundi powder with Sonth (Dried Ginger), Satavar (*Asparagus racemosus*), Bhang (*Cannabis sativa*) and Gud (Jaggery) is promising sex tonic and its internal use upto fifteen days cures all the related troubles.

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The eagerness of the herb vendors to share the knowledge with me, is a matter of appreciation. It is not wrong to name these herb vendors as the 'life line of our herbal network.'

Thank you very much for reading the article.

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### **Traditional medicinal knowledge about different Shurbuts in Chhattisgarh, India. : 65. Kheera Ke Shurbut.**

Kheera is a local name of Cucumber (*Cucumis sativus*). It is well known trailing or climbing annual in Chhattisgarh. Its leaves, fruits and seeds possess valuable medicinal properties and uses. According to Ayurveda, its seeds are diuretic, purgative and anti-pyretic, enrich blood, allay thirst, improve complexion. Seed oil is used in fever, good for brain and body. Kheera Ke Shurbut is prepared by using its seeds. This Shurbut is not popular among the common natives. The traditional healers of Chhattisgarh prepare it for specific purpose. It is considered as a boon for the patients having the problem of Sujak (Gonorrhoea). Very few traditional healers are aware of this use and recommending it to the patients in their routine practice. To prepare the Shurbut, the shade dried seeds are crushed into fine powder. Separately, sugar is boiled in water to prepare the Chashni (Syrup). The fine powder is added in Chashni. The combination is known as Kheera Ke Shurbut. The Shurbut is filled in bottles for future use. Diluted with water it is used round the year. In general, the healers recommend the mixing of two teaspoonful of Shurbut in a glassful of water. It is taken many times a day.

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### **Poonchhi Ghas (Cenchrus barbatus, family Poaceae) as medicinal herb in Chhattisgarh, India.**

Poonchhi Ghas (Poonchhi-Tail, Ghas-Grass) occurs as wasteland herb in Chhattisgarh. In many parts of the world, it is under cultivation as fodder crop. Its English names are Grama grass and Blue Panic. In Chhattisgarh, the cattle graze this herb but it is not under cultivation for this purpose. It occurs as common weed in many agricultural crops. The reference literatures on weed science are full of information regarding the methods through which this weed can be managed successfully. In Chhattisgarh, the farmers consider it as weed. Many of them use Agrochemicals to manage this weed in crop fields. When I was taking the farm training at Zonal Agricultural Research station, Ajirna, Ambikapur region, the traditional healers of this region, informed me about many medicinal use of Poonchhi Ghas, I got surprised. Later, I conducted many ethnobotanical surveys focused on this herb. My aim is to establish this herb as medicinal herb among the farmers and try to provide an additional income to them through this socalled waste plant. The mission is still in progress. In present article, I am giving the details of few but important traditional medicinal uses of Poonchhi Ghas, I have noted during these surveys. But at first I am giving the details regarding its botany, I have taken from reference literatures. Botanically, Poonchhi Ghas is a fast-growing, erect or geniculately ascending, simple or branching perennial; culm 40 cm tall, arising from rhizome; Leaves lanceolate rough, dark blushing-green, ciliate or glabrate; Inflorescence lax racemen, Spikelet 2-1 flowered; Fruit ovoid-oblong, pale, smooth, shining caryopsis. Flowering and fruiting time July to November (or more) in Chhattisgarh conditions. I have yet not found the details regarding its medicinal properties and uses in reference literatures related to different systems of medicine in India. I have noted during the ethnobotanical surveys that the traditional healers of Northern Chhattisgarh and Chhattisgarh Plains are more aware of its traditional medicinal uses. The traditional healers of Ambikapur region, recommend the roasted or cooked seeds in form of Kheer, a

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sweet dish prepared by boiling the seeds in cow milk, to the lactating woman in order to increase the flow of milk. This Kheer is also given to the patients recovering from exhaustive diseases. It is considered as promising tonic. The traditional healers of Chhattisgarh Plains, add the roasted seeds in powder form, in different herbal combinations. The healers informed that the presence of this seed nullifies the harmful effects of other ingredients. I am not sure whether their explanation is scientific or not but their deep faith in this use clearly indicates its usefulness. The traditional healers prepare a herbal combination by mixing Poonchhi Ghas roots with Kukronda (*Blumea lacera*) leaf juice and use this combination externally in treatment of Migraine. This use is considered as promising use. In reference literatures it is mentioned that the seeds mixed with Bajra (Pearl millet) are eaten by humans, its bread is considered nutritious during famine. The leaves contain high protein.

This is positive thing that the traditional healers aware of medicinal use of Poonchi Ghas are using it in their routine practice. The addition of new information in existing list of traditional medicinal uses, will be of great help to establish it as medicinal herb in Chhattisgarh.

Thank you very much for reading the article.

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### **Badore (*Ischaemum rugosum*, family Poaceae) as medicinal herb in Chhattisgarh, India.**

Badore (*Ischaemum rugosum* syn. *I. segetum*; *I. colladoa*; *Meoschium rugosum*) is well known herb in Chhattisgarh that occurs as weed in paddy (Rice) fields. For the rice farmers, it is headache. Every year they invest money and effort to eradicate this weed from crop fields in order to get good returns from crop cultivation. Although it is reported as Rice weed but in Chhattisgarh it also grows naturally with other crops. The reference literatures on weed science are full of information regarding research findings on Badore management. Many herbicides are in use in Chhattisgarh to manage this weed. As herb researcher, I am aware that every plant on this earth is having some uses. Since my student life, I am trying to gather information on traditional medicinal uses of this weed. In reference literatures related to different systems of medicine I have not found any details regarding this common weed. I have mentioned in previous articles that the Chhattisgarh farmers do not accept any herb as weed and try to utilize it as medicine weed but for Badore, unfortunately, this is not true. The Rice farmers are not ready to accept it as medicinal herb. Through the ethnobotanical surveys conducted in different parts of Chhattisgarh between 1994 to 2003, I have collected few but promising traditional medicinal uses of this so called weed. I am giving the details in present article with hope that these uses will motivate the new researchers to search more uses of this common herb in order to establish it as useful herb.

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According to the reference literatures, Badore is a tufted, erect, annual, 30-90 cm in height, with flat, linear lanceolate leaves and oblong grains. Its prefers wet grass lands, marshy situations, shady areas and black soils. It is eaten by cattle (Crude protein 7.07). Grains are used as famine food.

The traditional healers of Bagbahera region informed about the use of whole herb of Badore in treatment of Adhasisi (Migraine). They crush the whole herb with the help of stone and water and prepare an aqueous paste. This paste is applied on painful parts as treatment. The healers prefer the herb at vegetable stage for the preparation of paste. They consider it as "Poor man's treatment for Migraine." The healers are aware that by adding many more herbs, this aqueous paste can be made more promising but they avoid the mixture of other herbs with Badore. The aqueous paste is used by the traditional healers of Sarguja region as external application to mature the immature boil. According to the healers, at initial stages this paste suppresses the small boils also. The traditional healers of Narharpur region, use Badore as veterinary medicine. In combination with other herbs it is boiled in water and decoction is prepared. During rainy season, the cattle are washed with this decoction, in order protect to them from infectious diseases. According to the healers, Badore plays an important role in this combination. The senior traditional healers informed that in early days, they were using its grains as food. They further informed that the cooked grain possess valuable medicinal properties. It flushes out all the toxic material from the body. This is the reason, many healers still suggest the patients to take cooked Badore grains before starting systematic treatment.

The above mentioned traditional uses are losing popularity because the traditional healers having the traditional knowledge are passing away. Through the popular articles in regional languages I am trying my best to aware the common natives about these traditional uses. I am confident that by getting more information regarding its potential uses, this herb can be established as medicinal weed among the farmers.

Thank you very much for reading the article.

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### **Traditional medicinal knowledge about common herbs in Chhattisgarh, India. : Recent interactions with the herb vendors of Raipur region.**

The herb vendors of Raipur play the role of herb collectors many times. They collect the herbs from natural forests and sell it at good prices to the herb traders of Raipur city. The traditional healers, the main buyers of herbs from the herb vendors, fulfill their demand from local herb shops at Raipur. Through the recent interactions with the herb vendors of Raipur region, I have collected many valuable information regarding traditional medicinal uses of common herbs. I am giving the

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In treatment of joint pains the herb vendors use specially prepared herbal oil. In this herbal oil, Thura (*Euphorbia neriifolia*), Bakain (*Melia* sp.), Andi (*Ricinus communis*) and Kanker (*Thevetia neriifolia*) play an important role. Leaves of all herbs are taken in equal proportion. After mixing, the juice is extracted. This juice is boiled in base oil. As base oil Sarson (Mustard seeds) oil is used commonly. When all watery contents evaporate the boiling is stopped and oil is kept for future use. This oil is applied externally on painful joints and massaged gently. It is considered as one of the promising treatments. The traditional healers of Raipur region are also well aware of this herbal oil. They add Sonth (Dried Ginger) in this oil to make it more promising. All the ingredients are in the list of medicinal herbs, the herb vendors keep with them for trade. In order to increase the retention time and extra strength during intercourse, the herb vendors commonly use the flowers of Dhatra (*Datura stramonium*). The flowers are collected and dried in shade. After drying it is converted into powder. This powder is kept in bottles for future use. Few pinches of powder is taken twice a day with a glassful of water daily. The herb vendors are not in favour of its regular use. During winter, they use it upto one month. According to them this one month use is enough for whole year. Many herb vendors keep this flower powder with them to sell it to rich natives, fond of using this powder for amusement. Dhatra is a common wasteland herb in Chhattisgarh. Like Dhatra, Parsa (*Butea monosperma*) is also a well known herb in Chhattisgarh. The herb vendors of Raipur region informed that its leaves have capacity to suppress the immature boils. The leaves are collected and cow ghee is smeared. The leaves are roasted in hot plate and in form of aqueous paste applied on boils. According to the herb vendors, after few applications, this paste suppresses the boils completely. This was new information for me. The herb vendors of Raipur region are aware that although Bhang (*Cannabis sativa*) posses narcotic properties but if it is used judiciously, it can be used as promising medicine. The herb vendors use the Bhang leaves in combination with Kali Mirch (*Piper nigrum*) and rock salt, in treatment of fevers. It is taken internally. The traditional healers of this region informed that in many cases of Malarial fever, this combination acts in promising way. I have mentioned in previous articles that the natives and traditional healers of many parts of Chhattisgarh, boil the leaves of Andi (*Ricinus communis*) and direct the fumes toward the anus, as treatment of Piles. The herb vendors of Raipur region are also aware of this use. In treatment of Diabetic carbuncle, the herb vendors use the root powder of Asgandh (*Withania somnifera*) in combination with oil. It is considered as one of the promising treatments. The herb vendors also prepare a special herbal combination by mixing Asgandh, Aonla (*Phyllanthus emblica*) and Mulethi (*Glycyrrhiza glabra*) in equal proportion. This herbal combination is considered as a boon for the patients having poor eye sight. I have found this combination in reference literatures related to different systems of medicine in India, particularly in Ayurveda. I am satisfied to note that this combination is still in use. Its popularity among the herb vendors clearly indicates its efficacy.

The herb vendors of this region are also aware of medicinal uses of common insects and mites. They have invited me to gather the information on this aspect. I

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am planning to conduct a special survey on this unique aspect very soon. I will give the details after coming back.

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### **HiranKhuri (Emilia sonchifolia, family: Compositae) as medicinal herb in Chhattisgarh, India.**

In the name of HiranKhuri, many herbs are known in Chhattisgarh. Convolvulus arvensis and Emilia sonchifolia are among these herbs but from Convolvulus leaves, it is very easy to differentiate the Emilia leaves. Both Convolvulus and Emilia occur as wasteland weed in Chhattisgarh. In present article, I am giving the details regarding Emilia.

According to reference literatures, Emilia is an annual erect branched herb; stems often decumbent-ascending; Leaves sessile, lyrate or with narrow base and triangular to orbicular terminal lobes [due to its leaves, it is known as Hiran (i.e. Deer) and Khuri (-Toe)]; upper leaves smaller, lanceolate, amplexicaul with lyrate auricles; Heads combined into corymbs; Involucral bracts lanceolate, acute; Corolla purple; Achenes with five hairy ribs, alternating with faint glabrous ribs; Pappus white. In Chhattisgarh, Emilia is considered as waste plant (Van Kachra). It occurs as wasteland herb and present in abundance. It is not in the list of medicinal herbs of Chhattisgarh. Through the ethnobotanical surveys conducted in different parts of Chhattisgarh, I have noted that many traditional healers and senior natives are aware of its medicinal properties and uses. The positive observation is that they are still using it with confidence. The traditional healers of Bagbahera region use the decoction of leaves in treatment of fevers. The traditional healers of Nagri-Sihawa region add the leaves in decoction prepared by boiling Kalmegh (Andrographis paniculata) whole herb. According to the traditional healers, the Emilia leaves play an important role in this combination. The traditional healers of Narharpur region boil the leaves in water and the patients having the problem of Asthma are advised to inhale the fumes. It is used both as curative and preventive. The traditional healers of Chhattisgarh Plains add the leaves in popular herbal combinations used in treatment of constipation. The senior natives of Chhattisgarh Plains prepare Kajal (Surma) by burning it leaves. This Kajal is applied inside the eyes. It is a common belief among them that, this use roots out the problem of Night blindness (Rataundhi). The use of its leaf juice is mentioned for the same purpose in reference literatures. The senior natives of Chhattisgarh Plains are not aware of the use of fresh juice. Many healers use the roots of Emilia in their secret formulations. I have yet not found the details regarding its medicinal uses and properties in reference literatures related to different system of medicine in India.

The above mentioned traditional medicinal uses of India in Chhattisgarh have yet

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not been reported. This article is the first written document on this aspect. Through the on-going ethnobotanical surveys, I am trying my best to gather more information on this so called weed.

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### **Finger grass (*Chloris virgata* family Gramineae) as medicinal herb in Chhattisgarh, India.**

Although Finger grass is present since time immemorial in Chhattisgarh but the natives have yet not coined its local name. It is kept in the category of Van Ghas (Wild Grass) by the natives. This grass grows everywhere specifically in wastelands of Chhattisgarh. The cattle like this grass. This is the reason the natives have also kept it in the category of Kandi (i.e. grasses on which the cattle feed). No systematic work has been done on any aspect of this herb in Chhattisgarh. In reference literatures related to different systems of medicine in Indian. I have yet not found any detail regarding its medicinal properties and uses. As an ethnobotanist, I feel that it is necessary to document the information on both commonly known and least known herbs of any region. Since my student life, I am trying to gather information on traditional medicinal uses of this herb. I have got success in this mission. I am giving the details in present article. From the related species like *Cynodon* and *Eleusine*, it can be differentiate by the spikelets and spikes. *Cynodon* and *Eleusine* possess digital spikes whereas in case of *Chloris* spikes are solitary.

I have collected the information on its traditional medicinal uses from the traditional healers of Bagbahera and Ambikapur region of Chhattisgarh. The traditional healers of Bagbahera use the whole herb in form of aqueous paste in treatment of Ringworm. The paste is applied externally on affected parts. The use is continued till complete cure. In case of complications, the healers boil the whole herb in water and prepare a decoction. The patients are advised to wash the affected part with the help of this decoction. The traditional healers of Ambikapur region are also well aware of these uses. They boil the roots of Finger grass in water and patients having the joint pains are instructed by them to expose the painful parts in fumes coming from the boiling water. The healers consider it as promising treatment. The healers consider the plants collected before flowering, good from medicinal point of view but as most of the grasses can not be identified without seeing its panicle,

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the healers also use the plants after flowering. The traditional healers consider this herb toxic if taken internally in large doses.

The above mentioned traditional medicinal uses have yet not been reported in reference literatures. Although these uses are less in number but are very important. This article is the first written document on the traditional medicinal uses of Finger grass in Chhattisgarh. As this herb is present in many parts of the world, I want to request the researchers of different parts to gather and generate information on this aspect, so that we can utilize this natural herb for the benefits of human beings.

Thank you very much for reading the article.

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### **Sukdi (*Polycarpea corymbosa*, family: Caryophyllaceae) as medicinal herb in Chhattisgarh, India.**

From its appearance the natives of Chhattisgarh have given it the name 'Sukdi' (Very thin). It is a very common herb in Chhattisgarh. For the farmers it is a wasteland weed and for natives it is Vankachra (waste plant). Many traditional healers of Chhattisgarh are aware of its medicinal properties and uses, but these uses are still undocumented. The name of this herb is not present in the list of medicinal herbs having traditional medicinal uses. Like Sukdi, thousands of herbs are growing naturally in Chhattisgarh but no systematic work has been done to identify it and to search its existing medicinal uses. I have decided to complete this task and to write the available information in form of research articles. This article is a little step in this direction.

According to the reference literatures, Sukdi is an erect herb with woody root stocks and very slender, hairy, erect branches; Leaves linear, opposite, flat, sometimes pseudo-whorled from the axillary leaf fascicles; Flowers small in terminal, silvery paniced, dense, dichotomous cymes; sepals lanceolate, very acute, brown and shining or silvery in fruit; Petals minute, red, entire, free; capsules oblong-ovoid, 3-valved brown; seeds numerous, glabrous, somewhat compressed, reniform, yellowish brown. The reference literatures claim that it grows naturally in sandy soils but I have seen it growing everywhere. I have yet not found the details regarding medicinal properties and uses of Sukdi (*Polycarpea*

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corymbosa syn. Achyranthes corymbosa) in reference literatures related to different systems of medicine in India. According to Ayurveda, the herb is useful in strangury, Renal Calculi (Pathri), boils, inflammatory swellings and ulcers. The traditional healers of Chhattisgarh informed me that two species of Sukdi occur in the state. Botanically, the second species is P. corymbosa var. Aurea. The healers use both species for the same purposes. The traditional healers of Chhattisgarh specialized in treatment of Jaundice (Pelea) frequently use this herb alone or in combination with other herbs in treatment. They collect the whole plant early morning and by crushing it with the help of stone and water, they prepare an aqueous paste. Later this paste is converted into small globules at the size of Ber (Ziziphus) fruits. The patients having Jaundice are advised to take one globule empty stomach with cow milk. By this way, seven globules are given in a week. According to the healers, within a week the patients get rid from this trouble. Its popularity among the traditional healers clearly indicates its efficacy. The traditional healers of Bagbahera region informed me that they add the roots of this herb in powder form, in popular herbal combinations used in treatment of Renal Calculi (Pathri). According to them, its regular use prevents the Pathri formation to great extent. The traditional healers are not aware of its other uses. These traditional medicinal uses have yet not been reported. This article is the first written document on this aspect.

Due to poor identification, our professor have identified it as Striga and during graduation and post-graduation, I got full marks in spotting examination, by writing its name as Striga. Later when I searched the reference literatures, I got its correct name. I never imagined that one day the mother nature will give me chance to collect different information on this herb and to tell the world community about its traditional medicinal uses in Chhattisgarh.

Thank you very much for reading the article.

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### **Traditional medicinal knowledge about different Shurbuts in Chhattisgarh, India. : 66. Karonda Ke Shurbut.**

Karonda (Carissa carandus) is well known in Chhattisgarh for its fruits that are used for pickles, jams and chutneys. Karonda possess valuable medicinal properties and uses. I have written a lot on its botany, reported and traditional medicinal uses of this herb. Karonda Ke Shurbut is prepared by using its fruit juice. Karonda Ke Shurbut is not much popular among the common natives of Chhattisgarh. The traditional healers prepare it for specific purpose. It is considered as a boon for the patients having the problem of Ascites. This is the reason, you will always find this Shurbut with the traditional healers of Chhattisgarh specialized in treatment of Jalodari (Ascites). The healers use this Shurbut in specific way. The patients are advised to start taking this Shurbut in small doses and increase the dose gradually. According to the traditional healers

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as the doses increase gradually, the trouble starts decreasing slowly. The healers have deep faith in this Shurbut used as remedy. The traditional healers are not aware of its other health benefits. To prepare the Shurbut, the juice is extracted from fruits. Separately, sugar is boiled in water to prepare the Chashni (Syrup). The juice is added in Chashni. The combination is known as Karonda Ke Shurbut. The healers use less sugar while its preparation. The traditional healers generally give this Shurbut under their supervision. This is the reason they kept the bottles with them. They prepare to Shurbut during fruiting season in bulk, use it round the year in treatment.

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#### **Herbal dishes of Chhattisgarh, India. : 141. Punarnava Ke Murabba.**

I have got the information on this Murabba from the well known traditional healer of Bastar region Shri Vishal Bharat. Punarnava or Santhi is well known herb among the natives and traditional healers of Chhattisgarh. The reference literatures related to different systems of medicine are full of information regarding medicinal uses and properties of this herb. According to Ayurveda, Punarnava is bitter,

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cooling, astringent to bowel, useful in biliousness, blood impurities, leucorrhoea, anaemia, inflammations, heart diseases, asthma etc. According to Unani system of medicine, its leaves are appetizer, alexiteric and useful in ophthalmia and in joint pains. Its seeds are tonic, expectorant, carminative and useful in lumbago, scabies, blood impurities etc. Punarnava Ke Murabba is prepared by using its root. Shri Vishal Bharat informed me that this Murabba is a boon for the troubles of old age. It possess anti-ageing properties. He gave me the details regarding its preparation. The roots growing in north direction are collected and dried in shade. After drying the roots are cut into small pieces. After adding Shahad (Honey) in it, with the help of conventional method Murabba is prepared. This Murabba is kept in earthen pot and after sealing its mouth, the pot is buried inside the soil. The Neem tree shade is preferred to bury the pot. After one month, this Murabba is taken internally for above mentioned health benefits. With its use, the patients are suggested to increase the intake of cow milk. In general, the patients are advised to take this Murabba regularly upto six months. The natives and other traditional healers are not much aware of this preparation. I am proud to document the information on this important preparation.

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## **Traditional medicinal knowledge about common herbs in Chhattisgarh, India. : Recent interactions with the herb vendors of Durg region.**

The herb vendors of Durg region move in Chhattisgarh Plains and Southern Chhattisgarh. They fulfill the demand of Bastar herbs for the traditional healers of Chhattisgarh Plains and supply the valuable herbs like Aconite, purchased from the capital city Raipur to the healers at Southern Chhattisgarh. Through the interactions with the herb vendors of Durg region, I have collected valuable information on traditional medicinal uses of common herbs. I am giving the details in present article.

The herb vendors informed me about different medicinal uses of common Gunny bags prepared from Jute (*Corchorus* sp.) Fibres. In case of Hichki (Hiccup), they simply burn a piece of Gunny bag and inhale the fumes coming from it. They also burn a piece and collect the ash. The ash is mixed with water and when ash settles down, the solution is taken internally as treatment. This solution is considered promising in treatment of vomiting sensation also. I have tried these uses many times successfully. I have surveyed different parts of Chhattisgarh and interacted many natives and traditional healers, but never observed or heard the use of Gunny bag in this way. I am feeling proud to document this knowledge. Jute is not under cultivation in Chhattisgarh. The neighboring state West Bengal is well known for Jute production. Many species of *Corchorus* occur as weed in Chhattisgarh. The herb vendors informed that the fruit water of Nariyal (Coconut) is also good in treatment of Hiccup. The herb vendors further informed that in treatment of spleen enlargement they use the combination of root bark of Kaner (*Thevetia neriifolia*) with Dhikuar Guda (Aloe pulp), internally, in form of small globules. The globules are taken twice a day till complete cure. They use another herbal combination for the same purpose. In this combination Sonth (Dried Ginger), Bhunja Suhaga (Roasted Borax), Namak (Salt), Hing and (Asafoetida) are mixed in equal proportion. All herbs are converted into powder and with the help of Munga (*Moringa oleifera*) leaf juice, small globules are prepared. These globules are taken internally. The traditional healers of Durg region are also aware of this herbal combination. They confirmed its promising effects in treatment of spleen enlargement. In treatment of Stomach pain and Gastritis, the herb vendors of Durg region use another herbal combination. But they do not disclose the complete formulation. They sell it as patent medicine to their customers. They have gained this knowledge from their forefathers. The herb vendors informed that in this promising combination, Pashanbhed (*Coleus* sp.), Bael Guda (*Aegle marmelos* fruit pulp), Kali Haldi (*Curcuma caesia*), Aonla (*Phyllanthus emblica*), Bambri Gond (*Acacia nilotica* gum), Anar Phool (*Punica granatum* flowers) and Ajwain (*Carum copticum*) are used as main ingredients. The herb vendors of Patan region of Durg, informed me about one more herbal combination used for the same purpose. They also informed about the main ingredient, not about complete formulations. According to them, they use Ajwain (*Carum copticum*), Kali Mirch (*Piper nigrum*), Karanj Guda (*Pongamia pinnata* fruit pulp), Baibirang (*Embelia ribes*), and rock salt as main ingredients. As usual, when anyone not wants to disclose the formulations, I just note down the information given by him. There are

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thousands of incomplete formulations in my articles. I am waiting and trying for complete formulations but from documentation point of view, knowledge in any form is important. This is the reason I never miss to give incomplete formulation. I am hoping the researchers coming after me, will try to complete these formulations through more extensive surveys and interactions. By mixing Sindoor (Mercuric), Gandhak (Sulphur), Haldi (Curcuma longa), Suhaga (Borax) and Kali Mirch (Piper nigrum) with the help of cow ghee, the herb vendors prepare an aqueous paste. This paste is applied on Ringworm as treatment. This use is very popular among them.

This is really surprising to understand the in depth traditional medicinal knowledge about common herbs, the herb vendors of Chhattisgarh are having. Few days back Ms. Vanya Jha, a research scholar of Indian Institute of Forest Management met me for her research project related to 'Medicinal plants of Chhattisgarh and Madhyapradesh'. When during discussion, I informed her about the role of herb vendors, she showed ignorance about this important component. She is very true, in the reference literatures you will not find this word. Possibly, our early researchers have ignored this important component. Ms. Vanya assured me that she will write about the herb vendors in his project report. She accepted the importance of herb vendors. I am satisfied that a representative of young generation is convinced, now our coming generation will acknowledge the existence of herb vendors in right manner.

Thank you very much for reading the article.

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### **Laung Phool (Ludwigia octovalvis, family Onagraceae) as medicinal herb in Chhattisgarh, India.**

Ludwigia is known as Laung phool (Laung-Clove; Phool-Flower) because of the typical shape of its flowers. Ludwigia occurs as wasteland and crop weed in Chhattisgarh. According to the reference literatures on weed sciences, this weed is not described as problematic weed. The Chhattisgarh farmers, aware of its presence in their fields, consider it Vankachra (Waste plant). They have not kept it in the category of Ninda (weeds), that damages their crops. Although Ludwigia is present everywhere in Chhattisgarh but this is really surprising that very few information on its traditional medicinal and other uses is available. In reference literatures related to different systems of medicine in India, I have yet not found any detail regarding its medicinal properties and uses. Through the ethnobotanical surveys conducted in different parts of Chhattisgarh, I have collected few but important information on traditional medicinal uses of this herb. I am giving the details in present article. But at first I am describing its botany, I have noted from reference literatures. Botanically, Laung Phool (Ludwigia octovalvis syn. Jussiaea suffruticosa; Oenothera octovalvis) is much branched herb or undershrub having height upto 3 meters; Leaves lanceolate or linear-lanceolate; Flowers solitary,

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axillary; Sepals four, ovate or lanceolate; Petal four, yellow, obovate or cuneate; Capsules thin-walled, terete, pale brown with 8 darker ribs; seeds seriate in each cell, free, brown.

The traditional healers of Chhattisgarh use this herb externally only. The traditional healers of Bagbahera region use the whole herb before flowering, in form of aqueous paste, in treatment of Adhasisi (Migraine). The paste is applied externally on painful parts. The healers add more herbs in this paste to make it more useful. The cattle owners of rural areas of Chhattisgarh Plains use the decoction of whole herb of Ludwigia, to wash their cattle during rainy season. According to them, this decoction protects the cattle from infectious diseases common in rainy season. In Nagri-Sihawa region of Chhattisgarh, many natives burn the dry herb of Ludwigia to repel away the mosquitoes and flies. The natives of Bagbahera region are also aware of this use. The traditional healers of Narharpur region informed me that the roots of Ludwigia in form of aqueous paste can be use as external application in treatment of Bavasir (Piles). The roots can be used in other form also. The roots are allowed to burn in fire and patients are advised to expose the affected parts in fumes. The traditional healers of Bhopalpatnam region use the decoction of Ludwigia leaves in treatment of skin troubles but as other promising alternatives are available the decoction is used less frequently by the healers.

The above mentioned traditional medicinal uses have yet not been reported in reference literatures. This the first article with detailed traditional medicinal uses of Ludwigia in Chhattisgarh. Through the on-going ethnobotanical surveys in different parts of Chhattisgarh, I am trying my best to gather more information on this important aspect.

Thank you very much for reading the article.

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### **Traditional medicinal knowledge about common herb in Chhattisgarh, India. : Recent interactions with the herb vendors of Gariaband region.**

Through the recent interactions with the herb vendors of Gariaband region I have collected many valuable information on traditional medicinal uses of common herbs. I am giving the details in present article.

The dense forests of Chhattisgarh are rich in natural population of Kevatch (*Mucuna pruriens*) herb. I have observed many variations in natural population of Kevatch in this region. The herb vendors not only sell different parts of Kevatch to interested persons but also they are aware of many important uses of Kevatch.

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They prepare a special herbal oil by using the seeds of Black Kevatch. The freshly seeds are boiled in base oil and when all watery contents evaporate, the boiling is stopped and oil is collected. In this oil, fresh Neem leaves are added and the same procedure is repeated. This special oil is used externally in treatment of all types of skin troubles. Many herb vendors of this region prepare this herbal oil for sell. As base oil Sarson (Mustard seed) oil is used. Its popularity among the herb vendors clearly indicates its efficacy. The herb vendors also use the combination of Rose (Gulab) petals in combination of Sirka (Vinegar) to wash the body during rainy season. The petals of desi Gulab (local species of Rose) are preferred. The combination is applied on body and after drying it is washed with the help of water. The herb vendors informed about many herbs and herbal combinations used to maintain sound sexual health. They prepare a herbal combination by mixing Khirni (Mimusops sp.) Bark in combination with Maida (Litsea sp.) Bark and Gud (Jaggery). This combination is taken internally with cow milk, during winter season, in order to maintain the sexual health. Both herbs are in the list of medicinal herbs the herb vendors keep with them. In very small doses, the herb vendors use the combination of Gandhak (Sulphur), Aonla (Phyllanthus emblica) fruits and leaf juice of Punarnava (Boerhaavia diffusa), for the same purpose. The herb vendors informed about another herbal combination in which Fudhar (Calotropis gigantea) latex is used as main ingredients. The equal amount of Fudhar latex and Shahad (Honey) are mixed and the combination is taken in Iron pan. The pan is put on fire and the combination is allowed to boil. When the combination becomes thicker Afeem (Opium) is added and combination is boiled further. After boiling, this combination is kept safely for future use. According to the herb vendors, this combination is a boon for the patients having poor or no sexual desire. This combination is applied externally on male genital, many times a day. After application, Paan (Pipe betle) leaf is wrapped on it. The herb vendors informed that within a month, the patients get rid from the trouble. It is cheap as well as effective combination. This is considered as one of the promising combinations. The traditional healers of Gariaband are also aware of this combination. They added that after washing this combination, the application of Cow ghee gives soothing effect to skin. When I informed the herb vendors about the healers comment, they tried the cow ghee and thanked me. This is the communication gap that the healers and vendors of same region have no communication. I am feeling proud to act as bridge between them. The herb vendors of Gariaband region are aware of use of Chameli (Jasminum sp.) Oil in combination with Mustard (Sarson) seeds as aphrodisiac. Chameli oil is prepared by boiling the fresh leaves in base oil. The oil with powdered seeds of Mustard is applied externally on male genital just before the intercourse. In treatment of Hydrocele, the herb vendors use the combination of whole herb juice of Bhengra (Eclipta alba), excreta of rat and leaf juice of Andi (Ricinus communis). The combination is applied externally. According to them, its application reduces the intense pain immediately.

The herb vendors of this region frequently visit to the neighbouring state Orissa. They informed that due to heavy exploitation of natural resources, the population of many medicinal herbs is decreasing at alarming rates. This is a matter of worry. Through this article I am giving this important information to the concerned authorities with hope that they will take necessary action in this regard.

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### **Safed Phooli (*Borreria pusilla*, family: Rubiaceae) as medicinal herb in Chhattisgarh, India.**

Safed Phooli occurs as wasteland weed in Chhattisgarh. Due to its white coloured flowers, it is named as Safed (White) Phooli (Flowers). I have seen this herb in almost all parts of Chhattisgarh. According to the traditional healers of Chhattisgarh this herb is introduced in the state many decades back. This is the reason the healers of present generations are not much aware of its medicinal properties and uses. In reference literatures related to different systems of medicine in India, I have yet not found any details regarding this herb. The reference literatures on weed science are full of information regarding its management aspect as weed. Since student life I am studying and observing this wasteland weed. Through the ethnobotanical surveys conducted in different parts of Chhattisgarh I have collected few but important traditional medicinal uses of this herb. As nothing has been done on utilization aspect of this herb, this article seems to be the first written document on traditional medicinal uses of Safed Phooli. Before giving the details, I am describing its botany, I have noted from reference literatures. Botanically Safed Phooli (*Borreria pusilla* syn. *Spermacoce pusilla*) is an erect annual herb up to 50 cm high; Leaves whorled, linear-lanceolate or rarely oblong, glabrous or scabrid; Flowers white, in dense axillary or terminal clusters, subtended by two pairs of leaves; Corolla campanulate; Capsules obovoid, pubescent; Seeds black.

The traditional healers of Chhattisgarh Plains use to decoction of whole herb collected before flowering, to wash the hairs, for lice control. The healers instruct the patients to avoid the entry of decoction into the eyes. The traditional healers of Bagbahera region collect the flowers of this weed and boil it in water to prepare the decoction. The patients having the problem of Piles (Bavasir) are advised by them to wash the affected parts with the help of decoction. According to the healers, this application stops the bleeding effectively in very less time. The traditional healers of Narharpur region collect the whole herb and extract the juice. The patients having the problem of Insomnia are advised to massage the juice in soles before going to bed. The healers also suggest its massage on nails, to make it shining and healthy. The traditional healers of Bilaspur region informed that the leaf juice can be used in treatment of skin troubles externally but as other promising alternatives are available the healers use it less frequently.

The name of Safed Phooli is not present in the list of medicinal herbs of Chhattisgarh. I personally feel that there is a need to popularize the traditional medicinal uses of Safed Phooli in Chhattisgarh so that this wasteland herb growing in abundance, can be utilized for the benefits of the natives.

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### **Bandar Phool (Kyllinga monocephala, family Cyperaceae) as medicinal herb in Chhattisgarh, India.**

Bandar Phool is one of the common sedges of Chhattisgarh. Bandar Phool is named Bandar phool on the basis of its flower. The small children play with this flower considering it as Bandar (Monkey). The name of Bandar Phool is not present in the list of medicinal plants of Chhattisgarh. Although it occurs as wasteland and crop weed but it is not considered as problematic weed. I have seen it in almost every part of Chhattisgarh. Its English name is Button sedge whereas its Sanskrit name is Nirvisha or Nirbishi. In reference literatures, many herbs are mentioned as Nirbishi. Delphinium denudatum is also known as Nirbisi. In reference literatures related to different systems of medicine in India, I have not found any details regarding medicinal properties and uses of Bandar Phool. The natives of Chhattisgarh consider it as Van Kachra (waste plant). Through the ethnobotanical surveys conducted in different parts of Chhattisgarh, I have collected very few but important information on traditional medicinal uses of this herb. This article is the first written document on this aspect.

The traditional healers of Chhattisgarh use this herb both internally as well as externally in treatment of many common diseases. The traditional healers informed me that its judicious use flushes out the toxic material from human body. This is the reason that many healers give this herb to the patients before starting systematic treatment. The traditional healers of Chhattisgarh Plains use its roots in combination with other herbs mainly Bach (Acorus calamus) in treatment of Mirgi (Epilepsy). The decoction of freshly collected root is considered as a boon for the patients having old fevers. The traditional healers of Bagbahera region, use the roots as sex tonic. Its powdered roots are added in different popular herbal combinations used as sex tonic. The traditional healers of Narharpur region, burn the roots and collect the ash. This ash is used in treatment of eye related trouble. The healers informed that the internal use of whole herb improves vision and roots out the problems related to eyes. By nature it is considered as cool. The traditional healers of Southern Chhattisgarh prepare special herbal oil by boiling the roots in base oil. This herbal oil is used in treatment of skin troubles. It is applied externally for this purpose. In Ayurveda, the medicinal uses and properties of another

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species of Kyllinga are mentioned. This species is K. triceps. According to Ayurveda, it is bitter and cooling and good against poison, useful in healing wounds and regulating the heat balance. K. triceps is also present in Chhattisgarh, but the traditional healers use only K. monocephala as medicine.

Bandar Phool prefers moist and shady place for growth. Although the traditional healers of Chhattisgarh are aware of above mentioned uses but they use this herb less frequently because they have other promising herbs and herbal combinations to manage these troubles. As Bandar Phool occurs naturally as weed in other parts of India, there is no demand of this herb in national and international markets. Many traditional healers informed me during the surveys, that in early days this herb was very popular among the healers. This is a matter of scientific investigation that why this herb has lost the popularity among the healers.

Thank you very much for reading the article.

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### **Rasna (Pluchea lanceolata, family: Compositae) as medicinal herb in Chhattisgarh, India.**

Although Pluchea is considered as one of the problematic weeds by the Agriculture experts but for the senior natives and traditional healers of Chhattisgarh, it is an important medicinal herb. The dense forests of Chhattisgarh are rich in natural population of this herb. Rasna is well known medicinal herb among the herb collectors and traders of Chhattisgarh. This herb is having a good demand in national and international drug markets. Every year, the herb collectors and traders collect it in bulk from natural forests. This herb occurs in almost every part of Chhattisgarh. In reference literatures, many herbs are present in the name of Rasna. Vanda roxburghii is one of these herbs. But Vanda is epiphyte, where Pluchea grows on ground. In the name of Rasna, the healers, collectors and traders only know Pluchea lanceolata. According to the reference literatures, Rasna is an erect undershrub having height upto one meter. It is described as fodder in many reference books. It can be fed only to working cattle in mixtures as it possess high percentage of protein-the literatures describe. It can be used for the reclamation of problematic soils mainly saline soil. All parts of Rasna possess valuable medicinal properties but its leaves are used most commonly as medicine. Only leaves are in trade. Through the Ethnobotanical surveys conducted in different parts of Chhattisgarh, I have collected many valuable information on traditional medicinal uses of Rasna in Chhattisgarh. I am giving the details in present article.

The traditional healers of Chhattisgarh Plains use Rasna leaf juice in specific way. The Neem fruits are collected and dipped in the leaf juice of Bhang (Cannabis

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sativa). After two days, the fruits are further dipped in Rasna leaf juice for two days. After this duration, the oil is extracted by crushing the fruits and applied on hairs. This oil is considered as a boon for the natives having the problem of poor hair growth and premature falling of hair. According to the traditional healers, the regular use of this oil gives the hairs, its natural colour. The traditional healers of Bagbahera region prepare a special herbal combination using Rasna leaves as main ingredient. As other ingredients, Punarnava (*Boerhaavia diffusa*), Gataran (*Capparis* sp.), Dhanbaher (*Cassia fistula*), Andi (*Ricinus communis*), Giloi (*Tinospora cordifolia*) and Sonth (Dried Ginger) are used. All ingredients are mixed and boiled in water. When one fourth quantity (of initial quantity) of water remains, the boiling is stopped. The decoction is given to the patients having severe joint and rheumatic pains. This is considered as one of the promising treatments. According to the traditional healers, Rasna leaves play an important role in this combination. The traditional healers add the dry leaf powder of Rasna in popular herbal combinations used in treatment of diseases of digestive system. The traditional healers of Southern Chhattisgarh use Rasna leaves alone or in combination with other herbs, in form of decoction, in treatment of fevers.

The above mentioned traditional medicinal uses and the demand of this herb as medicinal herb are enough to delete the name of this herb from the list of problematic weed. In many parts of Chhattisgarh, the farmers aware of its demand and medicinal uses are earning an additional income from this so called weed. But in many parts of Chhattisgarh and India, the farmers are dumping harmful agrochemicals in crop fields in the name of Pluchea eradication. This is very sad. By utilizing this herb as medicinal herb, we can not only protect our environment but also earn an additional income. I am confident that one day the whole world will understand this concept.

Thank you very much for reading the article.

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### **Ulla (*Themeda arundinacea*, family Gramineae) as medicinal herb in Chhattisgarh, India.**

Ulla is not a local name of this grass. In fact, in Chhattisgarh it is known as Vanghas (Wild Grass). The grassy species, the natives unable to name, are put in this category. Although *Themeda* is present in different parts of Chhattisgarh as wasteland herb but the traditional healers are not much aware of its medicinal uses and properties. According to the reference literatures, *Themeda* (Syn. *Anthistiria gigantea* sub sp. *Arundinacea*) is a common grass distributed in Himalayas and Plains of India. It used for paper pulp. The writing, printing, wrapping, and packing papers are made from this grass. Grass is also used for making ropes, cordage and walls of huts. I have seen many species of *Themeda* in Chhattisgarh. *Themeda triandra* is also present in the state. During the ethnobotanical surveys in Bastar region when the traditional healers informed me

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about its medicinal uses, I got surprised. Without any delay, I noted these traditional uses. Later, I tried my best to gather more information on this herb from the healers of other parts of Chhattisgarh, but failed to get any additional information. I am giving the details regarding traditional uses I have noted in Bastar region.

The traditional healers informed that in early days they were using the grains of this grass after cooking, as food. According to them, their forefathers were considering it promising in treatment of Diabetes and other related troubles. In early days, the herb was in use in treatment of bodyache. The juice of whole herb is considered promising for this purpose. The healers still suggest the patients having the problem of Insomnia to massage the juice on soles, before going to bed, at night. The healers informed that the ash collected after the burning of seeds is promising in treatment of liver related troubles. They are using it in combination with other herbs in treatment of Pelea (Jaundice). In reference literatures related to different systems of medicine in India, I have yet not found any information regarding medicinal properties and uses of this herb. I am feeling proud to write that this article is a first written document on traditional medicinal uses of this herb in Chhattisgarh.

Themeda species are not in the list of medicinal herbs of Chhattisgarh. As it is present in abundance in nature, by searching its potential uses, this herb can be established and utilized as promising herb. I am trying my best for this mission. The present article is a step towards this direction.

Thank you very much for reading the article.

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### **Traditional medicinal knowledge about different Shurbuts in Chhattisgarh, India : 67. Rasna Ke Shurbut.**

Rasna is a local name of Pluchea lanceolata. Rasna is well known medicinal herb in Chhattisgarh. It is not only in trade but the traditional healers of Chhattisgarh are well aware of its medicinal properties and uses. Rasna Ke Shurbut is prepared by using its leaves. The traditional healers of Chhattisgarh prepare this Shurbut for

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specific purpose. It is not common these days. The natives are not aware of this preparation. The traditional healer of Mudpar village Shri Hanumat Prasad Verma informed me that the Shurbut of Rasna leaves is beneficial for the patients having high fever. Its use not only reduces the high temperature but also prevents exhaustion due to fever. It was also in use, in treatment of diseases of urinary system. To prepare the Shurbut, the juice is extracted by crushing the freshly collected leaves of Rasna. Separately, sugar is boiled in water to prepare the chashni (Syrup). The leaf juice is added in chashni. The combination is known as Rasna Ke Shurbut. Diluted with water it is used round the year. In general, the patients are advised to take two teaspoonful of Shurbut mixed with a glassful of water, internally many times a day.

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## **Traditional medicinal knowledge about different Shurbuts in Chhattisgarh, India. : 68. Satavari Ke Shurbut.**

Satavari (*Asparagus racemosus*) is one of the well known medicinal herbs in Chhattisgarh. The dense forests of Chhattisgarh are rich in natural population of this herb. The natives and traditional healers of Chhattisgarh have in depth traditional medicinal knowledge about different medicinal uses and properties of Satavari. In reference literatures, related to different systems of medicine in India, Satavari holds a reputed position. According to Ayurveda, Satavari roots are sweet, oleaginous, cooling, indigestible, appetizer, alternative, stomachic, tonic, aphrodisiac, galactagogue, astringent to bowels and useful in treatment of dysentery, tumours, inflammation, biliousness, blood and eye diseases, throat complaints, tuberculosis, leprosy, night blindness etc. According to Unani system of medicine, the root is sweet, aphrodisiac, laxative, expectorant, galactagogue, tonic and useful in treatment of diseases of kidney and liver, scalding of urine, gleet, gonorrhoea etc. Satavari Ke Shurbut is prepared by using its roots. This Shurbut is popular among the traditional healers of Chhattisgarh. In general, the natives not consume this Shurbut. The traditional healers recommend this Shurbut to the female patients. It is considered as a boon in treatment of Gynaecological troubles. During the Ethnobotanical surveys conducted in different parts of Chhattisgarh, I have noted that the healers of Chhattisgarh Plains are more aware about this preparation as compared to the healers of other parts. To prepare the Shurbut, the shade dried roots are crushed into powder. Separately, sugar is boiled in water to prepare the Chashni (Syrup). The powder is added in chashni. The combination is known as Satavari Ke Shurbut. It is stored in bottles for future use. Diluted by water, it is used round the year as per recommendations.

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## **Traditional medicinal knowledge about different Shurbuts in Chhattisgarh, India. : 68. Satavari Ke Shurbut.**

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### **Traditional medicinal knowledge about different Shurbuts in Chhattisgarh, India. 69. Babuna Ke Shurbut.**

Babuna is well known herb in Chhattisgarh. The traditional healers of Chhattisgarh use it both internally as well as externally in treatment of many common diseases. I have written a lot about its botany, reported and traditional medicinal uses of this herb in my previous articles. Babuna Ke Shurbut is prepared by using whole herb. This Shurbut is popular among the traditional healers only. The natives are not aware of its preparation. The traditional healers prepare it for specific purpose. It is specially recommended to the patients having the problem of Paralysis (Lakwa). According to the healers, the regular use of this Shurbut helps the patients to get rid from these troubles effectively in less time. The traditional healers add Bach rhizomes in this Shurbut, in little amount, to make the Shurbut more promising. The healers are not aware of its other health benefits. I got the information about this preparation from Shri Vishal Bharat, a well known traditional healer of Chhattisgarh, for the first time. To prepare the Shurbut the herb juice and Bach (Acorus calamus) rhizomes (in powder form) are mixed together. Separately, sugar is boiled in water to prepare the Chashni (Syrup). The combination of herb juice and Bach rhizome is added in Chashni. In general, the traditional healers prepare and keep this Shurbut with them. They do not disclose its method of preparation to the patients.

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#### **Herbal dishes of Chhattisgarh, India. 142. Bhatkatiya Phar Ke Sag.**

In my previous article, in this series, on Bhatkatiya ke Bhaji, I have mentioned that how the whole herb of Bhatkatiya (*Solanum xanthocarpum*) is used as curry, Recently, I got information from Bhopalpatnam region of Southern Chhattisgarh through the well known traditional healers Shri B. Rao Godbole that the natives of this region use the fruits of Bhatkatiya to prepare the curry. According to him, the green fruits are used after removing the seeds. Shri B. Rao Godbole informed me that although the natives consume it for taste but the traditional healers of this region are aware of its health benefits. It is a boon for the patients having Asthma and associated troubles. In reference literatures related to different systems of medicine in India, many medicinal properties and uses of Bhatkatiya fruits have been mentioned. According to these literatures, fruit is laxative, good in inflammation, chronic bronchitis, asthma, biliousness, fevers, muscular pains, dysuria, stone in bladder, sterility in women etc. in the literatures, the curry prepared by using its fruits, is not described. The traditional healers of Bhopalpatnam region are not aware of its other health benefits. In Bhopalpatnam region, Bhatkatiya is known as Dobba locally.

Material Required: Bhatkatiya green fruits, Lason (Garlic), Harra Mircha (Green Chilli), Dahi (Curd), Namak (Salt), Tel (Oil).

Method of Preparation: Oil is taken in pan and pan is kept on fire. All ingredients are added. The mixture is roasted well, till the loss of water. The hot curry is served with Bhat (Cooked Rice). When it is prepared for the patients, the spices

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are used in less amount.

For the botany, reported and traditional medicinal uses of Bhatkatiya, I suggest you to read my previous article.

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### **Herbal dishes of Chhattisgarh, India. 143. Dhanbaher Phool Ke Chutney.**

Dhanbaher (Cassia fistula) is well known tree of medicinal and religious importance in Chhattisgarh. The dense forests of Chhattisgarh are rich in natural population of this tree. The natives and traditional healers of Chhattisgarh use all parts of Dhanbaher medicine. Dhanbaher Phool Ke Chutney is prepared from its flower. In reference literatures, related to different systems of medicine in India, many valuable medicinal properties and uses of Dhanbaher flowers have been mentioned. According to Ayurveda, its flowers are useful in treatment of leprosy, strangury, gout, skin diseases, thirst, burning sensation etc. According to Unani system of medicine, flower is aphrodisiac, expectorant, tonic, emmenagogue diuretic and good in biliousness, inflammations, burning urine, gonorrhoea etc. I have got the information regarding this preparation from the traditional healer of Bhopalpatnam region Shri. B. Rao Godbole. According to him, the regular use of this chutney during flowering season flushes out all the toxic material from the body. It is a boon for the patients having the problem of constipation.

Material Required: Dhanbaher flowers, Oil (Tel), Masale (Spices).

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Method of Preparation: the flowers are roasted well in pan with the help of small amount of oil. After roasting, the flowers and Masale are mixed and with the help of stone, crushed into fine paste. This fine paste is known as Dhanbaheer Phool Ke Chutney. It is served with meals. According to Shri Godbole, this preparation is popular among the natives and many of them are aware of its health benefits.

For the botany, traditional and reported medicinal uses of Dhanbaheer, please read my previous articles. In Bhopalpatnam region, Dhanbaheer is known as Rella Chettu locally.

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### Herbal dishes of Chhattisgarh, India. 144. Basta Bhaji.

Basta is new leaves of Bamboo (Bambusa bambos) plant. Bamboo is well known plant in Chhattisgarh. The dense forest of Chhattisgarh are rich in natural population of this herb. The natives and traditional healers of Chhattisgarh have rich traditional medicinal knowledge about different medicinal properties and uses of Bamboo. The reference literatures are also full of information regarding medicinal uses of Bamboo. According to Ayurveda, Bamboo is acrid, laxative and useful in treatment of burning sensation, blood diseases biliousness, leucoderma,

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inflammations, strangury, wounds, piles, urinary discharges tuberculosis, bronchitis, asthma, fevers, leprosy, jaundice, anaemia etc. According to Unani system of medicine, Bamboo is tonic, emmenagogue and useful in treatment of ringworm, bleeding gums, earache, deafness, burning sensation, thirst, ophthalmia, stomatitis, syphilis etc. Mainly its leaves are used as medicine. I got the information on Basta Bhaji from the traditional healers of Bhopalpatnam region Shri B. Rao Godbole. In Chhattisgarh, this curry (Bhaji) is prepared between July end to September end. This preparation is very popular among the poor natives. The traditional healers of Chhattisgarh are aware of its health benefits. They consider it as a boon to the female patients having the problem of Dysmenorrhoea and Leucorrhoea. In Bhopalpatnam region, Bamboo is known as Bongul, locally.

Material Required: New leaves of Bamboo, Tel (Oil), Namak (Salt), Lason (Garlic), Hara Mirch (Green Chilli), other spices.

Method of Preparation: The oil is taken in pan and pan is kept on fire. The leaves are cut into fine pieces and with other ingredients added in the pan. The mixture is roasted well till the evaporation of water. The curry is served hot with Bhat (Cooked Rice).

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Keu or Keu kand is local name of *Costus speciosus*. It is well known medicinal herb in different parts of Chhattisgarh. It grows as wild herb in dense forests. The natives use its roots as food. Its roots possess valuable medicinal properties. According to Ayurveda, it is bitter and useful in treatment of bronchitis, fever, dyspepsia, inflammations, anaemia, rheumatism, lumbago, hiccup etc. Keu Ke Sag is a curry prepared by using its roots. The natives consume it for its specific taste. In village markets of Chhattisgarh, you can see this herb available for selling from July end and mid August. The traditional healers are aware of its health benefits. The traditional healers of Bhopalpatnam region informed me that its is very useful for the patients having the troubles related to digestive system. It is considered as promising appetizer. In Bhopalpatnam region Keu is locally known as Beske Gadda.

Material Required: Keu roots, Lason (Garlic), Namak (Salt), Tel (Oil) Dahi (Curd), other spices.

Method of Preparation: The roots are cut into small pieces and washed thoroughly. Oil is taken in pan and pan is kept on fire. All the ingredients, and root pieces are added in pan and roasted well, till the change in colour occurs. The curry (Sag) is served with Bhatt (Cooked Rice). The natives of different parts of Chhattisgarh prepare it by adopting different methods.

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## Herbal dishes of Chhattisgarh, India.146. Chinta Bhaji

Chinta Chettu is a local name of Amli (Tamarind tree) Jhad in Bhopalpatnam region of Chhattisgarh. This region is rich in natural population of Amli trees. The natives and traditional healers have in depth traditional medicinal knowledge about different medicinal properties and uses of this herb. Chinta Bhaji (Curry) is prepared by using the new leaves and flowers of Amli. In reference literatures related to different systems of medicine in India, many valuable medicinal uses of Amli Leaves and flowers have been mentioned. According to Ayurveda, the leaves are useful in blood diseases, small pox, eye diseases and ear-ache whereas flowers are appetizer and useful in case of urinary discharges. According to Unani system of medicine, leaves reduce inflammatory swellings. A well known traditional healer of Bhopalpatnam region Shri B. Rao Godbole informed me that the natives prepare this curry for its sour taste. The traditional healers suggest the patients having troubles related to digestive system to consume this curry as medicine. The patients having the problem of gastric ulcer are not permitted by the healers to consume it. This preparation is considered as promising appetizer.

Material Required: Amli (Chinta) leaves and flowers, Lason (Garlic), Mircha (Chilli), Chana Dal (Gram pulse), and Namak (Salt).

Method of Preparation: Amli leaves and flowers are mixed with Chana dal and after adding water, the combination is boiled in water. When Chana dal becomes softened after cooking, the boiling is stopped. Oil is taken in pan and pan is kept on fire. Chana dal, Amli leaves and flowers and all other ingredients are added in pan and the mixture is roasted well. The curry is served with Bhat (Cooked Rice).

This curry is also popular in other parts of Chhattisgarh.

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### **Herbal dishes of Chhattisgarh, India. 147. Chita Ke Chutney.**

Chita is a local name of Chitrak (*Plumbago zeylanica*). Chita holds a reputed position as medicinal herb in different systems of medicine in India. Its root, root bark, leaves and juice are used as medicine. According to Ayurveda, root and root bark are bitter, hot, stomachic, carminative, astringent to bowels, anthelmintic, alternative, cure intestinal troubles, dysentery, leucoderma, inflammations, piles, bronchitis, itching, diseases of liver, ascites etc. According to Unani system of medicine, root is bitter, alexipharmic, appetizer and useful in laryngitis, rheumatism, disease of spleen, leucoderma, ringworm, scabies, etc. Its leaves are caustic, vesicant and aphrodisiac. Chita Ke Chutney is prepared by using its roots and leaves. The use of this Chutney is limited to the traditional healers only. They recommend it as medicine and patients use it under strict supervision of the healers. According to the healers, in larger doses the roots act as poison, hence it must be used judiciously. The traditional healers consider it as a boon for the patients having the problem of Lumbago. It is also considered promising in treatment of diseases related to digestive system. I got the information regarding this preparation from the traditional healers of Bhopalpatnam region. In this region Chita is known as Chitramutam Chettu. The Gollagadu and Atuk palli areas are rich in its natural population.

Material Required: Leaves and roots of Chita, Namak (Salt), Mircha (Chilli), Hardi (Turmeric), other spices.

Method of Preparation: All ingredients are mixed and with the help of stone, the mixture is converted in to fine paste. This paste is known as Chita Ke Chutney. In very small quantity, as per recommendation of the healers, it is served with Bhat (Cooked Rice) during meals.

According to the healers, it is delicious in taste.

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### **Traditional medicinal knowledge about common herbs in Chhattisgarh, India. : Recent interactions with the herb vendors of Dongargarh region.**

The movement of the herb vendors of Dongargarh region occurs between Chhattisgarh and Maharashtra states. They focus their movements in border regions. These regions are rich in natural population of medicinal herbs. Through the recent interactions with the herb vendors of Dongargarh region, I have collected many valuable information on traditional medicinal uses of common herbs. I am giving the details in present article.

The herb vendors of Dongargarh region informed about many common herbs and herbal combinations useful in treatment of eye related trouble. According to them the combination of Harra (*Terminalia chebula*) and sugar, mixed in equal proportion, is a boon for the natives having poor eye sight. This combination is not taken internally. It is applied into the eyes. This combination is also considered useful in treatment of eye inflammations. In treatment of Saloni (*Styptic*), the herb vendors use Sirsa (*Albizia lebbeck*) plant parts in treatment. The pod pulp and leaf juice are mixed in equal proportion and an aqueous paste is prepared. This paste is applied externally on stye as treatment. It is very popular use among the herb vendors. In treatment of stye, they use another herbal combination. In this combination Harra, Parsa (*Butea monosperma*) and Kattha (*Acacia catechu*), play an important role. This combination is applied externally in form of aqueous paste on styes. All the above mentioned herbs are present in the list of medicinal herbs, the herb vendors use to sell. Like the natives and traditional healers of other parts of Chhattisgarh, the herb vendors of Dongargarh region are also aware of use of Piaza (Onion) juice in treatment of ear related troubles. In treatment of external

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swelling on ears, the herb vendors use the roots of Lason (Garlic) herb. The roots are collected, crushed with the help of stone and converted into an aqueous paste. This paste is applied externally. Its popularity among the herb vendors clearly indicates its efficacy. The herb vendors informed about special herbal combination, they use for Coryza. In this combination, Sonth (Dried Ginger), Pippali (Piper longum) and Elaichi (Cardamom) are mixed in equal proportion and with the help of Gud (Jaggery), small globules are prepared. These globules are kept for future use. In treatment of Coryza, two globules are taken twice a day. The use is continued till complete cure. I have noted that many herb vendors sell the complete combination in form of drug to the interested persons. The traditional healers of Dongargarh region are also aware of this herbal combination but they use more herbs in it to make it more promising. The herb vendors collect the different parts of Fudhar (*Calotropis gigantea*) for sell. They are aware of its medicinal properties and uses. In treatment of Asthma, they use a herbal combination having Fudhar leaves and Kali Mirch (*Piper nigrum*). By mixing both ingredients, very small globules are prepared. These globules are used internally. The globules are used as both preventive and curative. In treatment of Chronic Cough, the herb vendors use a specially prepared decoction. In this decoction Bhatkatiya (*Solanum xanthocarpum*) roots, Harra and Bambri (*Acacia nilotica*) bark are added as main ingredients. Many herb vendors of Dongargarh region, sell a herbal combination used as sex tonic. They do not disclose its secret formulation. These herb vendors earn a big sum with the help of this sex tonic. They informed that many traditional healers and Allopathic practitioners purchase this combination from them. During discussion, seeing my interest, they disclosed some of the main ingredients. According to them, they add Singhara (*Trapa natans*), Bariyara (*Sida acuta*), Semar Gond (*Bombax ceiba*), Koha (*Terminalia arjuna*) seeds, Kevatch (*Mucuna pruriens*) seeds, Gokhru (*Tribulus terrestris*), Maida (*Litsea* sp.), Tal Makhana (*Asteracantha longifolia*) etc. as main ingredients. You will be surprised to know that over 55 herbs and herb parts are added in this combination.

Although the herb vendors have not disclosed the secret formulations but I am satisfied to know that they are transferring it to next generation. The great observation is that the young generation is taking interest in this knowledge.

Thank you very much for reading the article.

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### **Dhekna Jadi (*Conyza leucantha*, family Compositae) as medicinal herb in Chhattisgarh, India.**

Bed bug is known as Dhekna in Chhattisgarh. The natives of many parts of Chhattisgarh use this herb to repel away Dhekna. This is the reason it is named as Dhekna Jadi. Its dry leaves are spread around or inside the bed for this purpose. In Southern Chhattisgarh, the natives burn the whole herb to repel away the flies

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and Mosquitoes. The natives also prepare a decoction by boiling this herb in water. The cattle are washed with this decoction in order to protect them from infectious diseases. Although this is one of the common herbs specially in forest areas of Chhattisgarh but the traditional healers are not much aware of its medicinal properties and uses. In many places, the Agriculture experts have named it as field weed. Through the ethnobotanical surveys conducted in different parts of Chhattisgarh, I have collected few but important information on traditional medicinal use of Dhekna Jadi. Before giving the details, I am describing its botany, I have noted from reference literatures. Botanically, Dhekna Jadi (*Coryza leucantha* syn. *C. viscidula*; *Erigeron leucanthum*) is a perennial, erect stout viscid pubescent herb; Leaves sub-sessile, elliptic-lanceolate, entire or serrate, acute, at both ends; Heads in axillary corymbose panicles; Involucral bracts many seriate, outer bracts linear-lanceolate, glandular-puberulous above; Inner bracts linear-lanceolate; Ray florets tubular; Disc florets obovate, glabrous; Pappus reddish brown, deciduous.

The traditional healers of Bagbahera region use the whole herb externally in treatment of Mirgi (Epilepsy) during attack. The shade dried herb is burnt and patients are advised to inhale the fumes. The traditional healers of Dhamtari region suggest the patients having Mirgi to massage the leaf juice of Dhekna Jadi, gently on soles. It is also considered promising in treatment of Insomnia. The traditional healers of Bilaspur region add its leaves with other herbs used to prepare a decoction. During bath, this decoction is used in place of soap to wash the body. According to the healers the decoction is beneficial to the patients having skin troubles. The traditional healers of Bhopalpatnam region informed that they use the combination of Bemchi (*Psoralea corylifolia*) and Dhekna Jadi leaves with cow urine, externally in treatment of Safed Dag (Leucoderma). I have mentioned the use of Bemchi leaves for this purpose in my previous articles. According to the healers, this addition improves the performance of Bemchi leaves. I have yet not seen its practical uses.

The name of Dhekna Jadi is not present in the list of medicinal herbs of Chhattisgarh. I have yet not found any detail regarding its medicinal properties and uses in reference literatures related to different systems of medicine in India. It seems that this article is first written document on traditional medicinal uses of Dhekna Jadi.

The above mentioned uses are not enough to establish this herb as promising medicinal herb, but it is good sign that the traditional healers aware of its medicinal uses are still using it in their regular practice.

Thank you very much for reading the article.

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## **Traditional medicinal knowledge about different herbs in Chhattisgarh, India. : Recent interactions with the herb vendors of Saraipali region.**

Like the herb vendors of Bagbahera region, the herb vendors of Saraipali region also move between Chhattisgarh and its neighbouring state Orissa. Through the recent interactions with the herb vendors of Saraipali region, I have collected many valuable information on traditional medicinal uses of common herbs. I am giving the details in present article.

I have mentioned in previous articles that the natives and traditional healers of many parts of Chhattisgarh use Peng Tel extracted from the seeds of *Celastrus paniculatus* seeds, in treatment of many common diseases. The herb vendors of Saraipali region are also aware of its use. They use the Peng Tel (Oil) internally in treatment of paralysis. The oil is smeared on Paan (*Piper betle*) leaf and Para (Mercury) is rubbed over the leaf upto long time till it saturates completely with oil. The leaf is taken internally. Daily one leaf is taken in same manner. According to them, it is one of the promising treatments. As in this combination, Para is used, many herb vendors prefer to take it under supervision of the traditional healers. The herb vendors are also aware of another herbal combination. In this combination, Sonth (Dried Ginger), Jatamansi (*Nardostachys jatamansi*), Kali Mirch (*Piper nigrum*), Pipal (*Ficus religiosa*) and Shahad (Honey) are mixed and the combination is boiled in water. The decoction is used internally in treatment of paralysis. This decoction is used upto long time. Daily fresh decoction is prepared. The traditional healers of Saraipali region are also aware of this decoction. They add more herbs in it to make it more promising. One of the main ingredients, Jatamansi is not a native to Chhattisgarh, but for the herb vendors it is not hard to get it from neighbouring states. In previous article I have written a lot on herbal deodorants used to suppress the sharp smell of sweat. The herb vendors informed that they prepare a combination by mixing Kali Mitti (clay soil), Kali Mirch with the help of Bans (Bamboo) leaf juice. The combination is applied on body, specially in parts where accumulation of sweat occurs. This combination is washed during bath. According to the herb vendors within few days one can get rid from this problem effectively. I have tried it many times successfully. The herb vendors of Saraipali region are well aware of different Kajal (Surma) used externally in treatment of eye related troubles. They take a green plant of Saunf (Fennel) and allow it to dry in shade. After drying it is converted into powder. This powder is applied inside the eyes in form of Kajal. It is considered as promising treatment of Cataract (Motiabind). In treatment for eye related trouble, the herb vendors are also aware of use of Nirmali (*Strychnos potatorum*). It is rubbed in stone with the help of Shahad (Honey) and combination is applied inside the eye. Nirmali is in the list of medicinal herbs the herb vendors of this region keep with them for sell. Many herb vendors of this region sell a herbal combination said to have promising effects in treatment of Bavasir (Piles). They do not disclose the secret formulation but they informed me that in this combination, Kali Mirch (*Piper nigrum*), Dhawai (*Woodfordia fruticosa*) and Ama Guthli (Mango fruit stone) play important roles. They suggest the patients to take this combination regularly till complete cure. They sell the combination in form of small globules. In treatment of Diarrhoea, the

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herb vendors prepare a herbal combination by mixing Ajwain (*Carum copticum*) and Zeera (Cumin) in equal proportion. This combination is taken internally as treatment. As sex tonic, the fruits of Dhatra (*Datura stramonium*) are used by the herb vendors. They collect the dried fruits and further dry it in shade. After drying it is crushed into powder. With the help of water, small globules are prepared and taken internally. The herb vendors use these globules with precaution, as overdose can cause problems.

Many herb vendors complained that the youths are misusing the traditional knowledge and selling the secret formulations to different outsiders. This is not good sign. These experiences are now motivating the herb vendors to protect their valuable knowledge.

Thank you very much for reading the article.

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### **Takri (*Digitaria ciliaris*, family Poaceae) as medicinal herb in Chhattisgarh, India.**

Takri is not a local name of *Digitaria*. It is its Hindi name. The natives of Chhattisgarh have yet not coined its Local name and they still consider it as Vanghas (Wild grass). Many species of *Digitaria* grow naturally as wasteland weed in rainy season. Many species occur as crop weed and compete with crops for light, moisture and nutrients and reduce the final yield. The traditional healers of Chhattisgarh are also not much aware of its medicinal uses and properties. The presence of *Digitaria* in wasteland serves as fodder and milch animals feed on it. In Chhattisgarh, due to increase in population, the area for grazing is decreasing. The presence of grassy weeds like *Digitaria* supports the cattle population. The big rice bunds give space to these weeds. Officially, *Digitaria* is not in the list of medicinal herbs of Chhattisgarh having traditional medicinal uses. Through the ethnobotanical surveys conducted in different parts of Chhattisgarh, I have collected few but important traditional medicinal uses of this herb. Before giving the details I am giving basic details regarding *Digitaria* herb. According to the reference literatures *Digitaria ciliaris* (Syn. *Panicum ciliare*; *Digitaria adscendens*; *D. marginata*; *Paspalum sanguinale* var. *Ciliare*) is a prostrate or decumbent perennial herb having height upto one meter. It is widely distributed in India, both in Plains and on hills. It is considered suitable for reclamation of problematic soils. In reference literatures related to different systems of medicine in India, I have yet not found any detail regarding this herb.

The traditional healers of Ambikapur region, suggest the patients having the problem of Bavasir (Piles) to use the whole herb of *Digitaria* to clear the anus after motion in place of water. According to the healers, within few days, by this simple use the patients get great relief from piles. The traditional healers of Chhattisgarh use *Digitaria* externally in treatment of common diseases. In treatment of

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excessive sweating from specific body parts particularly from extremities, the traditional healers of Durg region suggest the patients to extract the juice of whole herb and apply it on affected parts. In combination with other herbs, the traditional healers of Narharpur region use this herb in treatment of Ringworm. In villages, the cattle owners, use to decoction of Digitaria roots in treatment of skin troubles.

The above mentioned uses are promising. This is the reason they are still popular among the natives and traditional healers. These traditional medicinal uses have yet not been reported in reference literatures. This article is the first written document on this aspect. Through the on-going ethnobotanical surveys, I am trying my best to gather more information on this herb.

Thank you very much for reading the article.

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### **Chiriya Ghas (Chrysopogon sp, family Gramineae) as medicinal herb in Chhattisgarh, India.**

Although many species of Chrysopogon occur naturally as wasteland herb in Chhattisgarh but the natives and traditional healers are not much aware about its different uses. The cattle feed on this grass. In reference literatures also I have not much details regarding this herb. In majority of areas in Chhattisgarh, the natives have kept this herb in the category of Van Ghas (Wild Grass) but in plains of Chhattisgarh, the natives are not only aware of its uses but on the basis of its seeds shape they have named Chiriya Ghas. When I was taking training on Agricultural extension at Ambikapur region, I noticed this grass for the first time. Through the Ethnobotanical surveys conducted in different parts of Chhattisgarh particularly in Chhattisgarh Plains, I have collected few but important information regarding traditional medicinal uses of this herb. I am giving the details in present article.

The traditional healers of Chhattisgarh use its seeds and root most commonly. The seeds are used internally after roasting, in treatment of intestinal worms. The patients are suggested to take the roasted seeds with Shahad (Honey). According to the healers, within a week the patients get rid from this trouble. The healers have named it as 'Poor man's remedy'. In complicated cases, the seeds are given with other herbs. I have mentioned in previous articles that in many parts of

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Chhattisgarh many natives use the Rice roots as popular smoke with Ganja. The senior natives of Chhattisgarh Plains informed that in early day they were using the Chiriya Ghas roots like Rice roots, but as now a days many powerful(?) Smokes are available, this root has lost its popularity. The traditional healers of Narharpur region consider the fumes coming from burning roots, useful in treatment of respiratory troubles. As other promising alternatives are available, the healers use it rarely now. The traditional healers of Durg region informed that the roots must be used carefully as its overdose can cause many troubles. They suggest the soaking of roots in water and to drain out the water, as best method to flush out the harmful ingredients of this herb. In reference literatures related to different systems of medicine in India, I have yet not found any detail regarding medicinal properties and uses of this herb. It seems that this article is a first written document on this important aspect.

The name of Chiriya Ghas is not present in the list of medicinal herbs of Chhattisgarh having any demand as medicinal herb. The traditional medicinal knowledge of the traditional healers of Chhattisgarh Plains is unique and requires attention from scientific community.

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### **Herbal dishes of Chhattisgarh, India.148. Bans Ke Athan.**

Bans is a local name of Bamboo (Bambusa bambos). The dense forests of Chhattisgarh are rich in natural population of this herb. I got the information regarding this preparation, for the first time during my surveys at Pendra region. According to the reference literatures, this preparation is popular in other Bamboo rich regions of India but natives of different regions prepare it by using different methods. Bans Ke Athan (pickles) is prepared by using its young shoots. The natives consume it because of its specific taste. It is popular among the poor natives. The traditional healers of Chhattisgarh are aware of its health benefits. According to them, it is helpful in improvement of digestion. It is considered as promising appetizer.

Material Required: Young shoots, Hardi (Curcuma longa), Sarson (Mustard), Tel

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(Oil), Lal Mirch (Red Chilli), Namak (Salt), Other spices.

Method of Preparation: Oil is taken in pan and all ingredients are added. After roasting the mixture, the roasting is stopped and in mixture young shoot in form small pieces is mixed thoroughly. This combination is filled in Jar and more oil is filled. The Jars are kept as such upto a week. After this duration, it is used as other pickles.

For the botany, reported and traditional medicinal uses of Bans I suggest you to read previous articles.

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### Herbal dishes of Chhattisgarh, India.148. Bans Ke Athan.

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methods. Bans Ke Athan (pickles) is prepared by using its young shoots. The natives consume it because of its specific taste. It is popular among the poor natives. The traditional healers of Chhattisgarh are aware of its health benefits. According to them, it is helpful in improvement of digestion. It is considered as promising appetizer.

Material Required: Young shoots, Hardi (Curcuma longa), Sarson (Mustard), Tel (Oil), Lal Mirch (Red Chilli), Namak (Salt), Other spices.

Method of Preparation: Oil is taken in pan and all ingredients are added. After roasting the mixture, the roasting is stopped and in mixture young shoot in form small pieces is mixed thoroughly. This combination is filled in Jar and more oil is filled. The Jars are kept as such upto a week. After this duration, it is used as other pickles.

For the botany, reported and traditional medicinal uses of Bans I suggest you to read previous articles.

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## Herbal dishes of Chhattisgarh, India. 149. Keu Kand Ke Chutney.

Keu Kand is a local name of *Costus speciosus*. According to Ayurveda, the root of Keukand is of medicinal importance. It is bitter and useful in treatment of bronchitis, fever, dyspepsia, inflammations, anaemia, rheumatism, lumbago and hiccup. I have observed the use of Keu Kand Ke chutney during the ethnobotanical surveys in Bhopalpatnam region of Chhattisgarh. In this region, it is known as Beske Gudda. The natives informed that they prepare and use this Chutney in July-August months. The well known traditional healer of Bhopalpatnam region Shri B. Rao Godbole informed that this chutney is not only tasty but also it is good remedy for troubles related to digestive system. It is a boon for the patients having hyper acidity. The traditional healers of Bagbahera region specially recommend this preparation to the patients having the problem of joint pains. The natural forests of Bhopalpatnam region are rich in Keukand population.

Material Required: Keukand roots, Namak (Salt), Hari Mircha (Green Chilli), Dhania (Coriander), Lason (Garlic), other Spices.

Method of Preparation: The roots are cut into small pieces. These pieces are mixed with other ingredients and with the help of store, crushed into fine paste. This fine paste is known as Keukand Ke Chutney.

This preparation is also popular in other parts of Chhattisgarh.

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## Herbal dishes of Chhattisgarh, India. 150. Telia Bhaji.

Telia Kand is well known herb in Chhattisgarh. I have written a lot on various aspects of this herb in my previous articles. I got the information regarding Telia Bhaji for the first time during the ethnobotanical surveys in Bhopalpatnam region of Chhattisgarh. This Bhaji is prepared by using its leaves. This preparation is popular among both the natives and traditional healers. The Bhaji (Curry) is prepared with special precaution. The leaves are boiled in water and water is drained. The boiled leaves are used to prepare the curry. The traditional healers of this region informed that the seasonal use of Telia leaves in form of curry develops internally resistance and protects the body round the year from different diseases. A well known traditional healer of this region Shri B. Rao. Godbole informed that its regular use alleviates all types of pain. It is also promising in treatment of old pains. Telia Kand is known as Olakura in this region.

Material Required: Boiled leaves, Chana Dal (Gram splitted seeds), Lason (Garlic), Lal Mircha (Red Chilli), Namak (Salt), Tel (Oil).

Method of Preparation: Oil is taken in pan and pan is kept on fire. All ingredients are added in pan and roasted till the evaporation of water. The curry is served hot with Bhat (Cooked Rice).

I have yet not found the information regarding this preparation in other parts of Chhattisgarh.

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### **Herbal dishes of Chhattisgarh, India. 151. Chapra Ke Chai**

Chapra is a local name of Weaver Ant *Oecophylla smaragdina* (Formicidae : Hymenoptera). I am aware that it is not correct to consider it as herb and its preparation as herbal dish but many herbs are added, sometimes in this preparation, this is the reason I have included this preparation in present series. Chapra Ke Chai (Chai-Tea) or more correctly soup, is popular among very few traditional healers of Bhopalpatnam region. They recommend it for specific purposes. It is considered as a boon for the patients having Kidney related troubles. The traditional healer of Bhopalpatnam region informed that its regular use flushes out the stones (Renal Calculi) and also prevents further stone formation. To prepare this hot drink, the adult and eggs of Chapra are used. The eggs and adults are crushed in not water and after filtration, according to the taste, Namak (Salt), Hardi (Turmeric), Zeera (Cumin), Mirch (Chilli) powders are added. The patients are advised to take this hot drink internally. It is given once in a day. In general, the healers recommend its use upto seven days. The natives of this region are not aware of this specific use. They use Chapra in other forms, as food. The traditional healers of other parts of Chhattisgarh are also not aware of this unique use. As this use is limited to few healers, and they are not interested in making it popular, I felt it necessary to document this knowledge without any delay.

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### **Traditional medicinal knowledge about common herbs in Chhattisgarh, India : Recent interactions with the herb vendors of Kanker region.**

The herb vendors of Kanker region act as bridge between the traditional healers of Southern Chhattisgarh and Chhattisgarh Plains. They also supply the herbs to the traditional healers at remote forest villages in Kanker region. Through the recent interactions with the herb vendors of Kanker region I have collected many valuable information on traditional medicinal uses of common herbs. I am giving the details in present article.

In treatment of Sujan (Oedema) the herb vendors of Kanker region use the wood powder of Maida Lakdi (Litsea sp. Wood piece). The wood powder is applied externally on affected parts after mixing with cow urine. The herb vendors informed that due to heavy exploitation the population of Maida trees is decreasing in the region at alarming rates. In treatment of Oedema they use another herbal combination. In this combination, Sirsa (Albizia lebbeck) seeds, Piaz (Onion), Alsi (Linseed) seeds, Dhikuar Guda (Aloe pulp), and Neem leaves are mixed in equal proportion. The mixture is added in Desi Daru (Indigenous Liquor) and applied externally on affected parts. The herb vendors of this region are aware of many herbs and herbal combinations useful in treatment of Itch common in rainy season. During rainy season they use the crushed seeds of Palak (Spinach) to wash the body. By mixing the crushed seed with water an aqueous paste is prepared. This paste is applied externally on affected parts also. Palak is well known herb in this part of Chhattisgarh. It is under cultivation as leafy vegetable crop. They also use the husk of Gahun (Wheat). The husk is boiled in water and decoction is applied

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externally on affected parts. Many herb vendors also use the Batra (Pea) seeds for the same purpose. The seeds are boiled in water and affected parts are washed with this waste water. As the herb vendors are having many options, they do not worry much about this common trouble. Like the traditional healers of other parts of Chhattisgarh, the herb vendors of Kanker region are also aware that the combination of Asgandh (*Withania somnifera*) roots, Safed Musli (*Chlorophytum* sp.) And Kali Mursli (*Curculigo* sp.) Tubers is beneficial in maintaining the body health. They also use it to gain extra body strength and fat. Many herb vendors sell this combination to rich natives. The dense forests in Kanker region are rich in natural population of both Musli. They suggest the intake of cow milk with this combination to get more better results. In face care, the herb vendors use the combination of Limau Rasa (Lemon fruit juice) with Haldi (*Curcuma longa*) powder in unique way. Both ingredients are mixed and kept as such for one week (or more). After this duration it is used to wash the face. The herb vendors are unable to explain the reason that why the combination is kept upto long time. I personally feel that this is the responsibility of the researchers to search the scientific reason and explanation. The herb vendors use it specially to clear the black spots on face. Their deep faith in this traditional use clearly indicates its efficacy. To mature the immature boil, the herb vendors of Kanker region are aware of use of Chana Ke Ata (Chickpea flour). In Ata, the juice of Neem leaves is mixed and the combination is applied externally on immature boils to suppurate it. The traditional healers of this region are also aware of this combination. According to them alone Chana Ke Ata is capable of serving the purpose. The herb vendors use Chana Ke Ata for hair care also. The Ata is dipped in Sirka (Vinegar) for few minutes and applied on hairs. According to the herb vendors it not only promotes the hair growth but also helps in eradication of lice and dandruff. Chana is well known winter crop in this part of Chhattisgarh. The herb vendors also use the combination of Jwasa (*Alhagi camelorum*) and cow urine for the same purpose.

When I informed the traditional healers of Kanker region about the in depth traditional knowledge, the herb vendors of this region are having, they replied that they are aware of this fact. According to them, as the herb vendors meet to different traditional healers, they get opportunity to gather many unique knowledge. The healers further informed that in many diseases, they know more than the average traditional healers. This is positive sign that the traditional healers are acknowledging the role of herb vendors.

Thank you very much for reading the article.

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### **Phapti (*Oldenlandia corymbosa*, family Rubiaceae) as medicinal herb in Chhattisgarh, India.**

Although *Oldenlandia* is described as problematic weed in reference literatures of weed science but for the traditional healers of Chhattisgarh this wasteland herb is

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a herb of promising medicinal properties and uses. Phapti is not a popular name of this herb. In areas near to Maharashtra border, it is known as Phapti. In most of the parts of Chhattisgarh, its local name has yet not been coined. The common natives have kept this herb in the category of Van Kachra (Waste plant). Through the ethnobotanical surveys conducted in different parts of Chhattisgarh, I have collected few but important traditional medicinal uses of this herb. Before giving the details, I am describing its botany, I have noted from reference literatures. Oldenlandia is an annual herb with numerous stem; Leaves subsessile, linear or linear-lanceolate, margins recurved and scabrous, stipules with bristles; Flowers on Filiform pedicels usually 2-3 cm long, lobes acute; Fruit capsule, globose or pyriform; seeds pale brown, angular; Flowering time October to December in Chhattisgarh conditions. The whole plant of Oldenlandia is used as medicine. In reference literatures related to different systems of medicine in India, I have yet not found much details regarding this herb. Its Sanskrit name is Parapate. According to Ayurveda, the nature of this herb is cool and it is useful in treatment of fevers both internally as well as externally. Its use in treatment of nervous depression is also mentioned.

The traditional healers of Chhattisgarh specialized in treatment of Pelea (Jaundice) frequently use this herb in treatment. The traditional healers of Bagbahera region use this herb in combination with other herbs internally. The traditional healers of Narharpur region informed that they use Oldenlandia when all other remedies fail. I have seen the lockets with roots of Oldenlandia with the herb vendors of Chhattisgarh Plains. According to the herb vendors, the use of locket helps in treatment of Jaundice. The traditional healers of Chhattisgarh use it both externally as well as internally in treatment of Insomnia. The decoction of whole herb in little doses is given internally whereas the fresh juice of whole herb is rubbed on soles to induce sleep. The traditional healers of Chhattisgarh are not aware of its use in treatment of fevers.

Although officially the name of Oldenlandia is not present in the list of medicinal herbs having any demand in national and international drug markets but many herb collectors have confirmed that they collect this herb for traders on specific demand. Through the on-going ethnobotanical surveys I am trying my best to gather more information on various aspects of this herb. I will give to results of the surveys in my coming articles.

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## **Traditional medicinal knowledge about common herbs in Chhattisgarh, India. : Recent interactions with the herb vendors of Mahasamund region.**

Due to nearness of capital city Raipur, the herb vendors of Mahasamund region are major source of exotic herbs for the traditional healers of Mahasamund and surrounding regions. You can understand more clearly about their role by knowing the role of herb vendors of Kanker region through previous articles. Through the recent interactions with the herb vendors of Mahasamund region, I have collected many important traditional medicinal uses of common herbs. I am giving the details in present article.

I have mentioned in previous articles that in many parts of Chhattisgarh Jhau grow naturally and the natives and traditional healers use it in treatment of many common diseases. I have seen the roots of Jhau with the herb vendors of Mahasamund region. They informed me about new uses of Jhau roots. Its use in hair care is unique. The fresh roots are crushed and mixed with Til (Sesame) oil. The combination is boiled and when all watery contents evaporate boiling is stopped. This oil is used for hair care. According to the herb vendors, this oil not only promotes the growth of hair but also stops premature graying. It is considered as a boon for the patients having the problem of Alopecia. Without disclosing its identity many herb vendors sell it to their customers. I have yet not seen Jhau trees in this region. When I asked the herb vendors that from where they have collected the roots, they refused to tell the source. The traditional healers of this region are aware of this use but surprisingly they are not aware about its natural occurrence. Many healers suggested the addition of Bhengra (*Eclipta alba*) herb while preparation of this herbal oil. The herb vendors are also aware of use of Gataran (*Capparis* sp). Root juice for hair care. The juice is applied directly in the roots of hair to promote its natural growth. This use is less popular as compared to the herbal oil. The herb vendors informed me about special decoction in which the leaves of Koha (*Terminalia arjuna*), Kamal (Lotus) flowers, Kheera (Cucumber) fruit pieces etc. are boiled in water. The vendors use this decoction externally in treatment of fevers. During high body temperature, the cloth pieces soaked with this decoction is kept on different parts of body, in order to reduce the temperature effectively in very less time. To nullify the harmful effects of Arsenic, the herb vendors of Mahasamund region are aware of use of new leaves of Andi (*Ricinus communis*). The juice of new leaves is taken internally. In most of the cases, the herb vendors prefer to approach the traditional healers for systematic treatment and as first aid measure use the leaf juice of Andi internally. I have observed that many herb vendors, prepare a special herbal combination and sell it to the patients having troubles related to digestive system. In general they do not disclose the formulation because it is their trade secret, but when I informed about my on-going documentation work and its importance few of them got ready to disclose the formulations. I am describing one such formulation. The herb vendors mix Kali Mirch (*Piper nigrum*), Ajwain (*Carum copticum*), Chita (*Plumbago zeylanica*), Pipal (*Ficus religiosa*), Harra (*Terminalia chebula*), Limau (Lemon) fruit juice and rock salt. All ingredients are converted into powder. The patients are suggested to take

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this tasty powder many times a day. Later I got the same formulation in reference literatures related to Ayurveda. This is a matter of satisfaction that the formulations of Ayurveda are still popular among the common persons i.e. herb vendors. When I approached to them with this information, the herb vendors informed that they are using this formulation since time immemorial. Most of the herb vendors are illiterate.

The in depth traditional knowledge about herbs, the herb vendors of Mahasamund are having, is a matter of surprise, I am feeling proud to document this traditional knowledge.

Thank you very much for reading the article.

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### **Traditional medicinal knowledge about Malti (Myrtus communis, family Myrtaceae) in Chhattisgarh, India.**

In Chhattisgarh, many herbs are known as Malti. Jasminum flexile and Myrtus communis are among these herbs. In present article, I am giving the details regarding Myrtus communis. Although the reference literatures describe that this herb is not a native to Chhattisgarh but its very close relative Myrtus cumini is a common herb in the state and the natural forest are rich in this herb. The English name of Malti is Myrtle. According to the reference literatures the green and dried fruits of this herb are used as condiment and the essential oil, obtained from leaves, is used in perfumery. Malti is introduced as ornamental herb in Chhattisgarh. When I showed the herb parts and its photographs to the traditional healers during the ethnobotanical surveys, conducted in different parts of Chhattisgarh, many healers recognized the herb and informed about traditional medicinal uses. I have noted all the details in field diaries. I am giving the details in present article but at first I am describing its botany, I have noted from reference literatures. Botanically, it is a shrub; Leaves small, ovate to lanceolate, very sweet smelling; Flowers solitary, axillary on slender penduncles, small, white; Fruit berry, ellipsoid, black when ripe.

The traditional healers of Chhattisgarh specialized in treatment of Mirgi (Epilepsy) use this herb very frequently in treatment like Bach (Acorus calamus), Jatamansi (Nardostachys jatamansi) etc. The leaves are used both internally as well as externally. Its external use are preferred. The leaves are burnt and fumes are directed to the patients. The traditional healers use it both as preventive and curative. Internally it is given in combination with other herbs. The healers prepare a special decoction by boiling its leaves in water. The patients having the problem of Bavasir (Piles) specially Khooni Bavasir (Bleeding Piles) are advised to wash the affected part with this decoction. According to the healers its use in this form stops the bleeding effectively. This decoction is also considered promising in treatment of skin diseases. Its fruits are used internally to flush out the intestinal

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worms but as other promising herbs like Baibirang are in use, the healers use Malti fruits less frequently. In reference literatures related to different systems of medicine in India specially in Unani system of medicine, many valuable medicinal properties and uses of this herb have been mentioned. According to these literatures, the leaves are laxative; whereas fruits are tonic to brain and heart, diuretic, emmenagogue, enrich blood, promote hair growth, cure headache and useful in treatment of bronchitis and menorrhagia. Unfortunately, the traditional healers of Chhattisgarh are not much aware of these uses.

As ornamental herb, the growth the Malti in Chhattisgarh Plains is good. We are trying to analyze the oil contents from the leaves collected from different locations. I personally feel that after analyzing its performance and documenting the traditional medicinal uses of this herb in Chhattisgarh, Malti can be promoted as potential herb for benefits of herb growers.

Thank you very much for reading the article.

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### **Recent interactions with Shri B.Rao Godbole, a well known traditional healer of Bhopalpatnam region, Chhattisgarh, India.**

Aware of my on-going documentation work, a well known traditional healer of Bhopalpatnam region Shri B. Rao Godbole is giving full support in my work. Not only he is helping in documentation of his traditional knowledge but also he is surveying the region and interacting with the traditional healers, herb collectors and traders of that region. It is his sincere support that I am able to document many valuable information from Bhopalpatnam region, surrounded by dense forests rich in natural bio-diversity. Through the recent interactions with Shri Godbole, I got many new information regarding medicinal herbs and other creatures. I am giving the details in present article.

Shri Godbole informed that the natural population of KeuKand (*Costus speciosus*) is decreasing at alarming rates in the region. This is a result of its over exploitation. According to him, the natives of Bhopalpatnam region use it as fish poison. The root extract is mixed with water and as other fish poison, it kills the fishes. I have mentioned in my previous articles that the natives of Chhattisgarh Plains use Gorakhmundi (*Sphaeranthus indicus*) for the same purpose. Similarly, the natives of Oodlabari region of West Bengal also use a native herb for this purpose. Keu Kand is known as Beske Gadda in this region. Like the natives of Chhattisgarh Plains, he is also aware of use of Gumma (*Leucas aspera*), a common herb, in treatment of snake poison. According to him, the internal use of Gumma Bhaji

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(Curry) flushes out all the toxic materials from human body. In the series on Herbal dishes of Chhattisgarh, India, I have given the details regarding this curry. In Bhopalpatnam region, Gumma is known as Tummi Kura. Shri Godbole informed about the use of Teliakand as veterinary medicine. It is considered as promising in treatment of Carbuncle. Based on the vitality and age of cattle, 1-2 tubers are given with cattle feed to the sick animals. Shri Godbole have deep faith in this use. For the botany, reported and traditional medicinal uses of Teli kand, please read previous articles. In treatment of Cancerous wound, he uses the liquor prepared from Mahua (*Madhuca latifolia*) and the root of Chita (*Plumbago zeylanica*). The liquor is applied directly on wound and after saturation, the aqueous paste of Chitra root is prepared by crushing the roots with the help of water. This aqueous paste is applied in form of poultice on cancerous wound. According to him, this treatment cures the wound effectively in very less time. The use is continued till complete cure. This was new information for me. I personally feel that there is a strong need for scientific evaluation and standardization of this unique use, as the problem of Cancer is worldwide. This unique traditional medicinal knowledge can save many lives. Shri B. Rao Godbole informed that during treatment the patients may feel discomfort and intense pain (possibly due to bitter content of Chita roots). This is the reason, the patients are informed about this painful treatment in advance and he also takes the help of patient's relatives to motivate the patients for this promising treatment. Shri Godbole has disclosed this formulation with hope that it will be of great help for the world community. He informed about another promising formulation, useful in treatment of snake bite. According to him, the internal use of aqueous extract of Tendu (*Diospyros melanoxylon*) root with Kali Mirch (*Piper nigrum*) nullifies the harmful effects of snake venom. The patients are advised to take it internally. If the patients are unable to take it, it is given with the help of syringe. Shri Godbole claimed that within half an hour, the solution shows its miraculous effect and in next 2-3 hours, the patients feel normal. I have yet not seen its practical use. During the collection of roots, the roots of small Tendu plants are preferred. In case of big tree, root bark is collected. Tendu is well known herb in this part of Chhattisgarh. Its local name is Toonki Chettu. This unique medicinal knowledge is yet not documented in available literatures. I am feeling proud to document this important knowledge.

The traditional healers like Shri. B. Rao Godbole are very important for the project on documentation of traditional knowledge. Their willingness to share the knowledge is a matter of appreciation. I strongly recommend that our society must acknowledge the presence and expertise of these healers.

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**Palak Juhi (*Rhinacanthus hirsuta*, family: *Acanthaceae*) as medicinal herb in Chhattisgarh, India.**

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Palak Juhi (*Rhinacanthus hirsute* syn. *R. communis*; *R. nasuta*, *Justicia nasuta*; *J. scandens*) is a well known medicinal herb for the senior natives and traditional healers of Chhattisgarh. According to them, this herb is present in almost all parts of Chhattisgarh. It is a matter of surprise, that the name of Palak Juhi is not present in official records as herb of Chhattisgarh having traditional medicinal uses. Through the ethnobotanical surveys conducted in different parts of Chhattisgarh, I have collected few but important traditional medicinal uses of this herb. Before giving the details, I am describing its botany, I have noted from reference literatures. Botanically, Palak Juhi is a herb with branched and woody roots; stems many, erect, branched, the old woody parts round and covered with pretty smooth ash-coloured bark; Leaves opposite, stalked, broad-lanceolate, obtuse, above smooth, below a little downy, entire; Panicles corymbose, axillary, terminal, always 3-cleft as also the subdivisions; Penduncles and pedicels short, round, a little downy, bracts minute; Flowers small, white; Corolla with a long slender compressed tube; Fruits capsule, narrow, pointed, velvety hairy; Seeds tuberculate, black.

The traditional healers of Chhattisgarh use it frequently in treatment of Ringworm alone and in combination with other herbs. According to the healers, all parts of Palak Juhi possess valuable medicinal properties to cure skin troubles. The healers use its roots more frequently. The leaves are considered less effective. The seeds are least effective as compared the roots and leaves. The traditional healers of Bagbahera region informed that the roots are crushed and with the help of cow urine, an aqueous paste is prepared. This paste is applied on affected parts. It is also a popular veterinary medicine. The senior natives of Chhattisgarh are still aware of this use. The traditional healers of Southern Chhattisgarh informed that the roots possess aphrodisiac properties. They add the roots in popular herbal combinations used as sex tonic. Many healers claim that it is equally effective as Safed Musli (*Chlorophytum* sp.) And can be used as promising substitute. In general, the roots boiled with cow milk in given internally for this purpose. The traditional healers prefer this use in winter season. I have seen the dried roots with the herb vendors of Chhattisgarh. In order to get good returns, the local herb shops owners claim that they purchase this root from Himalayan region but the herb collectors confirmed that they supply it to the shop owners from native forests. In reference literatures related to different systems of medicine in India specially in Unani system of medicine, the use of different parts of Palak Juhi in treatment of skin troubles is mentioned. This is a matter of proud that the traditional healers of Chhattisgarh are still using this herb in their routine practice. Its popularity among them clearly indicates its efficacy.

The above mentioned traditional medicinal uses are not enough to declare this herb as potential herb. Although its roots are collected, but it is a matter of scientific investigation, that this collection is not posing any threat on the natural population of this herb in wild. Now the time has come to learn the lessons of scientific harvesting from the herb collectors of Chhattisgarh.

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### **Pitmari (Naregamia alata, family Meliaceae) as medicinal herb in Chhattisgarh, India.**

I got information about this useful herb for the first time from my Guru, Shri Vishal Bharat who was using this herb very frequently in treatment of many common as well as complicated diseases both internally and externally. Pitmari is its local name, particularly in Chhattisgarh Plains. Its name clearly indicates its medicinal value. Pit means bile, mari means to destroy. The traditional healers of Chhattisgarh use this herb popularly in treatment of liver related troubles. Through the ethnobotanical surveys conducted in different parts of Chhattisgarh I have collected few but important medicinal uses of this herb. Before giving the details, I am describing its botany I have noted from reference literatures. Botanically, Pitmari is a small branching under shrub; Leaves alternate, 3-foliate, petiole winged; Flowers white, solitary or two together, axillary, petals 5, free, linear spathulate, disk annular; Fruits capsule, ovoid-globose, 3-valved; seeds pendulous, curved, muricate, fleshy.

Besides its use in treatment of liver related troubles, the traditional healers of Chhattisgarh, use it in treatment of different types of fevers specially in treatment of Malarial fever. This herb is popular among the traditional healers of Nagri-Sihawa region specialised in treatment of fevers. The root is used in form of decoction internally. The healers also use it in combination with Kalmegh (*Andrographis paniculata*) in form of decoction. The traditional healers of Bagbahera region use the whole herb juice of Pitmari externally in treatment of skin diseases particularly in rainy season. The traditional healers of Narharpur region, use the roots both internally as well as externally in treatment of respiratory diseases particularly in treatment of Asthma. Externally, many healers add it as an important ingredient in Herbal Cigarette whereas internally, the dry root powder is taken with Shahad (Honey). In reference literatures related to different systems of medicine in India particularly in Ayurveda, the medicinal properties and uses of this herb have been mentioned. According to Ayurveda, the root is sweet and cooling, alexiteric, vulnerary and useful in treatment of asthma, bronchitis, biliousness, ulcers etc.

The name of Pitmari is not present in the list of medicinal herbs of Chhattisgarh having any demand in national and international drug markets. Through the on-going ethnobotanical surveys I am trying my best to gather more information on its traditional medicinal uses.

Thank you very much for reading the article.

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### **Herbal dishes of Chhattisgarh, India. 152. KeuKand ke Papchi.**

Keukand is a local name of *Costus speciosus*. I have written a lot about its botany, traditional and medicinal uses in my previous articles. The dense forests of Chhattisgarh are rich in natural population of this medicinal herb. The natives consume its roots in form of curry, chutney and Papchi. Papchi is a local name for Chips. I got the information regarding this preparation for the first time from the well known traditional healer of Bhopalpatnam region Shri B. Rao Godbole. According to him, the natives consume this preparation as tasty breakfast. The traditional healers of this region are aware of its health benefits. They consider it promising in regularizing the function of digestive system. It is a promising appetizer.

Material Required: Sliced root pieces, Tel (Oil), Masale (Spices).

Method of Preparation: The oil is taken in pan and root pieces are fried well. After deep frying it is mixed with spices and served with tea as break fast.

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### **Herbal dishes of Chhattisgarh, India. 153. Telia Kand Ke Papchi.**

According to the traditional healer of Bhopalpatnam region of Chhattisgarh Shri B. Rao Godbole, the Telia Kand Ke Papchi (Chips) is promising preparation having health benefits. Very recently I got information about this preparation, for the first time, from him. Telia Kand is well known medicinal herb in Chhattisgarh. The traditional healers of Chhattisgarh use its roots both internally as well as externally in treatment of many common diseases, I have written a lot about this herb in my previous articles but I was not aware of this special preparation. According to Shri Godbole, the internal use of this preparation helps to patients having troubles related to digestive system. It cures the stomach pain. He recommend this preparation to his patients as breakfast. Very few natives are aware of this papchi.

Material Required: Sliced root pieces, Tel (Oil), Masale (spices).

Method of Preparation: The oil is taken in pan and root pieces are fried in oil. After deep frying, the pieces are mixed with spices. The Papchi (Chips) is served as breakfast with hot tea.

I have yet not observed its use in other parts of Chhattisgarh.

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### **Traditional Medicinal knowledge about common herbs in Chhattisgarh, India : Recent interactions with the herb vendors of Dhamtari region**

Dhamtari is well known herb market of India. All herbs from Southern Chhattisgarh are marketed through this market. The herb vendors of Dhamtari region are not satisfied with the quality of herbs marketed from the Dhamtari market. According to them, the herbs collected from different locations accumulate at Dhamtari. This is the reason the mixture is less uniform in medicinal properties than the herbs collected from specific locations. This is an important finding of the herb vendors. Through the recent interactions with the herb vendors of Dhamtari region I have collected many valuable information on traditional medicinal uses of common herbs. I am giving the details in present article.

The herb vendors of Dhamtari region are aware of use of Para (Mercury) in treatment of many common diseases specially in treatment of syphilis. They informed that Para, Akarkara (*Spilanthes acmella*), Ajwain (*Carum copticum*) and Bhelwa (*Semecarpus anacardium*) are mixed in equal proportion (or different proportions on the basis of the patients vitality) and with the help of Gud (Jaggery) syrup, small globules are prepared. These globules are used internally in treatment of syphilis. Many herb vendors informed about another promising combination in which Para is used in combination with Ajwain and Kali Musli

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(Curculigo orchioidea). The traditional healers of this region are also aware of these combinations. In general Para is used internally under strict supervision of the healers. Although the herb vendors are aware of these combinations and they have faith in this combination, but they prefer to take the combinations under the strict supervision of the traditional healers. Like the traditional healers of other parts of Chhattisgarh, the herb vendors of this region also claimed that they know the methods to solidify the Para (Mercury). In complicated cases of Ringworm, the herb vendors of Dhamtari region use the Para in combination with Sirka (Vinegar), but as this trouble is easily managed by common herbs, the herb vendors use this combination very rarely. The use of Neem leaves and Dahi (Curd) in form of aqueous paste is very popular among the herb vendors. They apply it externally on affected parts. The use is continued till complete cure. In treatment of dry Itch the herb vendors use another promising herbal combination. In this combination Suhaga (Borax), Chameli leaf oil (Jasminum sp.), Gulab Pankhudi (Rose Petals) and Limau Rasa (Lemon Juice) are used. The combination is used externally in same way. The traditional healers of this region aware of this combination add Kapoor (Camphor) in it to make the combination more promising. The herb vendors use Kapoor in combination with Masoor (Lens esculenta), cow ghee and Shahad (Honey) externally in treatment of Diabetic carbuncle. It is considered as one of the promising combinations. Its popularity among the herb vendors clearly indicates the efficacy. I have mentioned in previous articles that the natives and traditional healers of many parts of Chhattisgarh use Fudhar (Calotropis leaves) alone or in combination with other herbs in treatment of diseases related to respiratory system particularly in Asthma. The herb vendors of Dhamtari region use Fudhar leaves in combination with Gorakhmundi (Sphaeranthus sp.). The combination is taken internally. Fudhar and Gorakhmundi, both herbs are in the list of medicinal herbs, the herb vendors keep with them for sell.

Many of the above mentioned traditional medicinal uses are very promising I have observed that there is a sufficient communication between the herb vendors and traditional healers. This is good sign.

Thank you very much for reading the article.

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### **Herbal dishes of Chhattisgarh, India, 154 . Chamsaur Ke Chutney**

Chamsaur or Chandrashoor is well known medicinal herb in Chhattisgarh. Its scientific name is Lepidium sativum. In many parts of Chhattisgarh, it occurs as wild plant whereas in Chhattisgarh plains. The herb growers are cultivating this herb commercially as medicinal crop. In reference literatures related to different systems of medicine, Chandrashoor is mentioned as valuable medicinal herb. According to Ayurveda, it is not, bitter, tonic, galactagogue, aphrodisiac, cures dysentery, good for pain in abdomen, blood and skin diseases, tumors and

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injuries, eye diseases, According to Unani system of medicine, it is hot and dry, diuretic, aperient, bechic, aphrodisiac, good in inflammations, Chest complaints, bronchitis etc. Chandrashoor Ke Chutney is prepared by using its leaves. This preparation is not popular among the common natives. The traditional healers prepare it for specific purposes. I got information regarding this preparation from the traditional healers of Bastar region Shri Vishal Bharat. This Chutney is considered as a boon for the patients having the problem of respiratory diseases. According to healers, it acts as both curative and preventive to Asthma.

Material Required: Chandrashoor leaves, Namak (Salt), other spices.

Method of Preparation: The leaves and other ingredients are mixed thoroughly and with the help of stone crushed into fine paste. This fine paste is known as Chandrashoor or Chamsaur Ke Chutney. The spices are added in less quantity just for taste.

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**Traditional medicinal knowledge about common herbs in Chhattisgarh India. Recent interactions with the herb vendors of Charama region.**

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The herb vendors of Charama region, move in surrounding regions. Besides the herb vendors of Charama region the herb vendors of other regions also visit to this region for the sell of herbs. I have found the native herb vendors very less in number in this part of Chhattisgarh. Through the recent interactions with the herb vendors of Charama region I have collected many valuable information on traditional medicinal uses of common herbs. I am giving the details in present article.

The herb vendors informed about many herbal combinations useful in treatment of troubles related to Pasli (Ribs). You will be surprise to know that they use Gengarwa (Earthworm) internally in treatment. The Gengarwa is collected dried and crushed into powder. Separately, Laung (Clove) is roasted and converted into powder. Both powder are mixed in equal proportion and with the help of water, small globules are prepared. These globules are taken internally, According to the herb vendors, this combination is promising in treatment of intense pain in ribs, its internal use reduces to pain effectively in very less time. The herb vendors use another herbal combination in which they mix Kali Mirch (Piper nigrum), Harra (Terminalia chebula) and Nishoth (Strychnos potatorum) and prepare small globules. The traditional healers of Charama region are also aware of this combination. They add more herbs like Chukka (Rumex sp.) in this combination to make it more promising. Many herb vendors sell both combinations to the interested persons and traditional healers without disclosing its composition. In previous articles I have written a lot on medicinal herb Giloi (Tinospora cordifolia) and about its traditional medicinal uses. The herb vendors of Charama region informed me about the occurrence of another species of Tinospora, known as Gurch. I was not aware of its presence earlier. Its scientific name is Tinospora sinensis (Syn. T. malabarica; T. tomentosa). The herb vendors are not only aware of its presence but they also use it as medicine in treatment of many common diseases. They informed that the decoction of Gurch leaves stops all types of internal bleeding. Many herb vendors add Bambri Gond (Acacia nilotica gum) in this decoction to make it more promising This was new information for me .The herb vendors prepare a herbal combination by mixing Harra (Terminalia chebula), Baheda (Terminalia bellirica). Aonla (Emblica officinalis), Zeera (Cumin), Saunf (Fennel) and rock salt. All ingredients are mixed in equal proportion. This combination is taken daily night with lukewarm water in treatment of troubles related to digestive system. According to the herb vendors, its regular use upto a week roots out the problem of chronic constipation. This combination is very popular among the herb vendors. They also prepare another herbal combination by mixing Harra. Aonla, Kali Mirch, Sonth (Dried Ginger) and Indrajau (Wrightia tinctoria). This combination is used for the same purpose and in same manner. In treatment of stomach pain, the herb vendors prepare a sweet dish having Jatamansi (Nardostachys jatamansi), Kali Mirch and Kattha (Acacia catechu) as main ingredients. In place of sugar, Shahad (Honey) is used to prepare this sweet dish. Jatamansi is not a native to Chhattisgarh. Although the herb vendors claimed that they collect it from natural forests of Chhattisgarh but for me its is hard to believe. I am planning to visit the area from where they collect it.

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Although the herb vendors are less in number but their knowledge is rich. Many of the above mentioned traditional medicinal uses have yet not been reported in reference literatures.

Thank you very much for reading the article.

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### **Majith (*Rubia cordifolia*, family Rubiaceae) as medicinal herb in Chhattisgarh, India.**

Since the start of my Ethnobotanical surveys i.e. year 1994, I am listening the claims of the traditional healers of Chhattisgarh, having rich traditional medicinal knowledge about its valuable medicinal properties and uses, the Majith is present in natural forests of Chhattisgarh. The owners of local herb shops and herb traders confused me by saying that Majith is Himalayan herb and not occurs in Chhattisgarh forests. Now it is over ten years, I have yet not get the opportunities to see this herb in wild, but last year the reference literatures on flora confirmed that this herb is present in Chhattisgarh. My field diaries are full of information regarding traditional medicinal uses of Manjith in Chhattisgarh, collected through the ethnobotanical surveys. Now I can not wait more to hide the information, till I see it in natural forest. Before describing the details. I am describing its botany I have noted from the reference literatures. Botanically, it is a perennial, climbing herb, with very long, cylindric roots having a thin red bark; Stems very long, grooved, branches quadrangular; Leaves in whorls of four, one pair with longer petioles ovate, lower leaves larger, all scabrous with white prickles, five nerved, petioles triangular, prickly; Flowers in terminal panicles cymes, greenish; Fruit didymous or globose, smooth, shining, purplish black when ripe. The reference literatures related to different systems of medicine are full of information regarding medicinal uses and properties of this herb. According to Ayurveda, its root is sweet, bitter, acrid, heating, alexiteric, anti-dysenteric, anti-pyretic, analgesic, anthelmintic, improve voice and complexion, cures inflammations, diseases of uterus, vagina, eye, ear, blood, leucoderma, erysipelas, ulcers, urinary discharges, jaundice, piles etc. The leaves are sweet, oleaginous and increase appetite. According to Unani system of medicine, the root is bitter, laxative, analgesic, lactagogue, emmenagogue, diuretic and useful in treatment of eye-sores, paralysis, lethargy, liver related troubles, enlargement of spleen, joint pains, rheumatism, leucorrhoea, leucoderma etc.

The traditional healers of Chhattisgarh are well aware of above mentioned medicinal uses and properties of Majith. The traditional healers of Chhattisgarh specialized in treatment of Pelea (Jaundice) frequently use the herb alone and in combination with other herbs. The senior natives of Chhattisgarh Plains use the roots of Majith in face care. It is added in popular herbal combinations used as

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face pack, in order to remove the black spots. The traditional healers of Southern Chhattisgarh informed me that the red colour of its roots clearly indicates that the nature has made this herb to enrich the blood. In form of decoction, the healers use it in treatment of Anaemia. According to the reference literatures, its roots are the source of dye. I have listed out over 580 herbal combinations in which the roots of Majith are added by the traditional healers of Chhattisgarh. Many healers have opinion that the use of Majith plant parts alone can result in harmful effects. This is the reason they use it in combinations, with the herbs that can nullify its harmful effects. The long list of herbal combinations clearly indicates that this herb is present in natural forests, because in general, the traditional healers do not invest much on exotic herb. The traditional healers of Bhopalpatnam region of Chhattisgarh, consider the roots of Majith promising in treatment of bone fracture. They prepare an aqueous paste by crushing Koha (*Terminalia arjuna*), Mahua (*Madhuca latifolia*) barks, Majith root and Amla (*Tamarind*) leaves and after setting the bone, cover the affected part with this aqueous paste. It is considered as one of the promising treatments. Many healers add Hadjod (*Cissus quadrangularis*) stem pulp also in this combination. In treatment of gynaecological troubles, the traditional healers of Gandai-Salewara region use, the decoction of roots internally. In many parts of Chhattisgarh the natives keep a root piece of Majith with them or in their homes. It is common belief among them that the root is having the capacity to provide protection from evil spirits. In official records on medicinal herbs of Chhattisgarh having demand in national and international drug markets, the name of Majith is not mentioned. Why the traders and state authorities are hiding the information of its natural occurrence, is a mystery, atleast for me.

Thank you very much for reading the article.

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### **Jowar (*Sorghum vulgare*, Family Gramineae) as medicinal herb in Chhattisgarh, India.**

According to the reference literatures Jowar is one of the four major food grains of the world. Millions of people in Africa and Asia depend on Sorghum as the staple food. In addition, the fodder and stover is fed to millions of animals providing milk and meat for man. It is also used as industrial raw material in various industries in USA and other developed countries. In many parts of Chhattisgarh, Jowar is under cultivation. As the reference literatures are full of information regarding Jowar, it is hard to provide additional information. As Jowar is under cultivation in Chhattisgarh and it is consumed as food, and also, the traditional healers are aware of its medicinal uses and properties, I decided to write small and separate article on this herb. As Ethnobotanist, this is my responsibility to give each and every details regarding herbs, of my times, in documentation form.

In reference literatures related to different systems of medicine in India, specially in Ayurveda, many valuable medicinal properties of Jowar have been mentioned.

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According to Ayurveda, the Jowar grain is cooling, aphrodisiac, indigestible, constipating, improves appetite and taste, useful in biliousness, blood disorders, piles, ulcers, tumours etc. . In Ayurveda, it is mentioned that its digestive capacity is less than wheat but more than the rice. This is a matter of surprise that the traditional healers of both Jowar growing and non-growing areas are aware of its traditional uses. The traditional healers of Bagbahera region add the Jowar grains as main ingredient in popular herbal combination used in treatment of Pathri (Renal calculi). According to the healers, it helps in prevention of Pathri formation. In small doses, the traditional healers of Rajnandgaon region use the grains in treatment of piles. The grains are used both internally as well as externally. Internally, the grains are soaked in water overnight and next morning leachate is taken internally empty stomach. Externally the grains are burnt and ash is collected. This ash is applied on bleeding piles. According to the healers it acts as styptic and stops the bleeding effectively in very less time. The traditional healers of Southern Chhattisgarh use the dung of cattle feeding on Sorghum, as medicine. The dry dung is burnt and patients having to problem of Mirgi (Epilepsy) are advised to inhale the fumes. It is considered as one of the promising treatments . Although the above mentioned traditional medicinal uses are not enough to establish Jowar as potential medicinal herb in Chhattisgarh, but the above mentioned uses are unique in many sense. These uses are not reported in reference literatures. Also, the healers are still using this traditional knowledge with faith. It clearly indicates its efficacy. With the help of on going Ethnobotanical surveys I am trying my best to gather more information on its traditional medicinal uses.

In my Allelopathic experiments, I have evaluated the Allelopathic potential of Jowar on many native weed species. Jowar possess strong allelochemicals to suppress the growth of many problematic weeds but its extracts also damage to crop seedlings. This is the reason, I am focusing my studies to evaluate the Allelopathic potential of Jowar plant parts on wasteland weeds. I am expecting promising results from these experiments.

Thank you very much for reading the article.

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### **Traditional medicinal knowledge about common herbs in Chhattisgarh, India. : Recent interactions with the herb vendors of Keshkal region.**

I have written a lot about the rich traditional knowledge the herb vendors, traditional healers, herb collectors and senior natives of this region are having. Through the recent interactions with the herb vendors of this region, that move in Chhattisgarh, Orissa and Andhra Pradesh states, I have collected some additional

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information regarding traditional medicinal uses of common herbs. I am giving the details in present article.

The herb vendors of Keshkal region informed about many herbs and herbal combinations useful in treatment of eye related troubles. In treatment of eye inflammation, they use specially prepared Kajal (Surma). The leaf juice of Dhatura (Datura sp.) And Bhengra (Eclipta alba) is extracted and mixed in equal proportion. The mixture is soaked in Rui (Cotton piece). This piece is boiled in base oil, when all watery contents evaporate, the boiling is stopped and the Kajal is applied in the eyes. It is considered as one of the promising treatment. In treatment of troubles related to Palak (Eye lids), the herb vendors use the decoction of Bambri (Acacia nilotica) leaves. The leaves are mixed in water in 1:4 ratio and boiled. When half quantity (of initial quantity) of water remains, the boiling is stopped and decoction is used to wash the eyelids (after cooling). According to the herb vendors within few days they get rid from the trouble. The herb vendors also use the fruits of Bhatkatiya (Solanum xanthocarpum) for this purpose. The fruit is boiled in water and the decoction is used in same manner. Many herb vendors use the Shredded skin (Kenchuli) of snakes boiled in Til (Sesamum seed) oil, externally for the same purpose. The popularity of this combination among them, clearly indicates its efficacy. All the above mentioned herbs are in the list of medicinal herbs the herb vendors keep with them for sell. The herb vendors of this region are also aware of use of Rui patta (Cotton leaves) in combination with Dahi (Curd) in treatment of eye related troubles. In treatment of Migraine (Adhasisi), the herb vendors use the fresh leaf juice of Dhania (Coriander) and Kheera (Cucumber) fruit juice in unique way. Both juice are mixed in equal proportion and after adding a little amount of Sirka (Vinegar), the combination is inhaled. According to the vendors, the typical smell of this combination helps in reducing the intense pain in very less time. In treatment of Pathri (Renal calculi), the herb vendors use the combination of Jwasa (Alhagi camelorum), Gokhru (Tribulus terrestris) and Bhengra (Eclipta alba). The juice is extracted by crushing the fresh herbs and mixed in equal proportion. This juice is taken daily. The use is continued till complete cure. For taste, sugar is also added in the combination. The herb vendors informed that its regular use acts as preventive to stone formation.

Every time I revisit the same region, I get new information. Although it is a supplement article to previous articles but this article is having the information regarding many unique traditional uses. This is a good sign that the herb vendors have deep faith in traditional knowledge.

Thank you very much for reading the article.

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## Herbal dishes of Chhattisgarh, India. 155. Chandrashoor Bhaji.

Chandrashoor (*Lepidium sativum*) is well known medicinal herb in Chhattisgarh. It occurs as wild plant. Also, it is cultivated as medicinal crop. During the recent interactions with the senior natives of Bhopalpatnam region of Chhattisgarh, I got information on Chandrashoor Bhaji (Curry). It is prepared by using the leaves. This preparation is not popular among the natives. The traditional healers recommend this curry to the students. According to the healers, its internal use acts as memory enhancer. The traditional healers are not aware of its other health benefits. This preparation is not popular in other parts of Chhattisgarh. When I informed the healers of Chhattisgarh Plains about it, they tried it and found it very promising.

Material Required: Chandrashoor leaves, Lason (Garlic), Hardi (Turmeric), Hara Mircha (Green Chilli), Tel (Oil), Other spices.

Method of Preparation: The oil is taken in pan and all ingredients are added. The mixture is roasted well till the evaporation of water. The curry is served hot with Bhat (Cooked Rice). The students consume this curry with taste.

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## Herbal dishes of Chhattisgarh, India. 156. Chukka Bhaji.

In article on Ambari Bhaji, I have mentioned that the natives of Chhattisgarh consume the leaves of Ambari (*Rumex vesicarius*) with taste. Also, it is used for medicinal purposes. Chukka is another species of *Rumex*. It is *Rumex acetosa*. Through the recent interactions with the traditional healers of Bhopalpatnam region. I got information about the use of this herb as curry. Its leaves are used for this purpose. The traditional healers recommend this curry to the patients having the troubles related to digestive system. It is considered as a boon for the patients having chronic constipation. The healers also recommend it in treatment of Piles. The natives of this region are aware of this curry but they prefer Ambari bhaji. According to them, Ambari is more tasty than Chukka. I have yet not observed the use of Chukka as pot herb in other parts of Chhattisgarh. Chukka is prepared like Ambari bhaji. This is the reason I am not giving the details regarding its method of preparation, in present article.

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### **Herbal dishes of Chhattisgarh, India. 157. Sarson Ke Saag.**

Sarson (Mustard) is well known herb in Chhattisgarh. It is under cultivation as oil seed crop in Chhattisgarh. The natives and traditional healers of Chhattisgarh have in depth traditional medicinal knowledge about this herb. Sarson Ke Saag or Bhaji (Curry) is prepared by using its leaves. In Northern parts of Chhattisgarh where this herb is under cultivation as major crop, this preparation is very popular. In Chhattisgarh, it is comparatively less popular. The natives consume it for its unique taste. The traditional healers of Chhattisgarh are aware of its health benefits. According to them, it is a boon for the patients having weakness. Its use strengthen the body and develop internal body resistance. This is the reason the healers suggest the natives to never miss to chance of utilization of this curry in growing season. The healers are also aware of its capacity to flush out intestinal worms. As the reference literatures and internet are full of information regarding various methods of its preparation, I am not giving the details.

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### **Traditional medicinal knowledge about common herbs in Chhattisgarh, India : Recent interactions with the herb vendors of Kondagaon region.**

Kondagaon is known for its biggest forest depot since long time. The natural forests of this region are rich in bio-diversity. Kondagaon is becoming popular for the herbal cultivation these days. Through the recent interactions with the herb vendors of Kondagaon region I have collected many valuable information on traditional medicinal uses of common herbs. I am giving the details in present article.

The herb vendors informed that in treatment of Lumbago they use a special herbal combination. In this combination Koha seeds (*Terminalia arjuna*) and Ajwain (*Carum copticum*) are mixed in equal proportion and small globules are prepared. These globules are taken internally as treatment. The herb vendors use this combination as supplement treatment to main treatment. According to them at initial stages, even this combination is capable of treatment of the trouble. I got an interesting information regarding medicinal uses of horse hairs. They use it in treatment of Night pollution (Nocturnal emission) a common problem during young age. The hairs are used externally. The youths are advised to tie the hairs in form of string around the thigh at night. According to the herb vendors, this simple use roots out the trouble within few days. I am trying to search the scientific reason behind its promising effects. In previous article, I have written a lot on traditional medicinal knowledge about excreta of different animals, the natives and traditional healers of Chhattisgarh are having. Through recent interactions I got an additional information. The herb vendors of Kondagaon region informed that in treatment of

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joint pains, they prepare an aqueous paste by mixing the Goat (Bakri) excreta and Shahad (Honey). This paste is applied externally on affected parts as treatment . According to the herb vendors, this simple treatment reduces the intense pain effectively in very less time. The traditional healers of this region are also aware of this traditional use. They add some herbs in it to make the paste more promising. To mature the immature boils, the herb vendors use the crushed seeds of Binola (Cotton seed). The application is continued till the maturity of the boil. In treatment of small boils due to Makri (Spider) poisoning, the herb vendors use the whole herb of Ragi (Eleusine coracana). The whole herb is applied in form of aqueous paste. Ragi is under cultivation in Southern Chhattisgarh as minor millet crop. The herb vendors are aware of use of Bariyara (Sida acuta) roots in treatment of Haija (Cholera), but now a days they use it less frequently. They prefer to approach the traditional healers for systematic treatment. Many herb vendors prepare a sweet dish by mixing Amla leaf juice (Tamarind) and Kasni (Cichorium intybus) seeds. This combination is considered as a boon for the patients having the problem of Pelea (Jaundice). In order to hasten the process of delivery (Child birth), the herb vendors are aware of use of Shredded skin (Kenchuli) of snakes. The skin is burnt and fume is inhaled.

As mentioned earlier, in Kondagaon region herbal farming is becoming popular. Now the herb vendors are preparing for this new role. They are showing interest in cultivated medicinal herbs and eager to supply it to different traditional healers. It is a matter of great surprise for them to see the large sized tubers of wonder crop Safed Musli (Chlorophytum borivilianum), which is not possible in natural condition. I will write more on this aspect, as their new role starts.

Thank you very much for reading the article.

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### **Zarga (Dichanthium annulatum, family Gramineae) as medicinal herb in Chhattisgarh, India.**

Zarga (Dichanthium annulatum syn. Andropogon annulatus; A. comosus; A. scandens; Lepeocercis annulata) is a common waste land herb in Chhattisgarh. The poor traditional medicinal knowledge about this herb clearly indicates that this herb is introduced in recent past. Many Agriculture experts informed that this grass was introduced as fodder crop in Chhattisgarh but when farmers do not paid attention to it and threw it away, it spread like weed in wasteland. I have observed it as wasteland herb in many parts of Chhattisgarh. By occupying the wastelands, this herb is playing an important role as a source of fodder for the cattle. In reference literatures, the name of Zarga is not mentioned as medicinal herb. Through the ethnobotanical surveys conducted in different parts of Chhattisgarh. I have collected few but important traditional medicinal uses of this herb. Before describing these uses, I am describing its botany, I have noted from reference literatures. Botanically, it is an erect or procumbent, densely tufted, xerophytic (?)

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Perennial; stem creeping, rhizomatous; culm erect, abruptly ascending from the rhizome, smooth, purplish-red, purplish or bluish, bearded at nodes; Leaf glabrous or hirsute, with tubercled hairs on the upper surface, somewhat waxy; Inflorescence several sub-digitately arranged racemes, attached at the apex of axis, usually purplish; Spikelet two in each spike. Zarga is not its local name. It is its Hindi name. The natives and traditional healers have yet not coined its local name.

The traditional healers of Chhattisgarh use this herb in treatment of diseases related to urinary system. The decoction of root is prepared by boiling the roots in water. This decoction is given internally in treatment of urine retention. The traditional healers of Chhattisgarh Plains consider the decoction of whole herb collected before flowering, promising in treatment of blood impurities. In general, they suggest the natives to use this decoction at specific doses, under their supervision, upto a week, in any part of the year, particularly in growing season, in order to get protection round the year from the troubles related to blood impurities. The above mentioned traditional medicinal uses have yet not been reported in reference literatures. Although these uses are few in number but its popularity among the traditional healers clearly indicates its efficacy. In reference literatures related to different systems of medicine in India, I have yet not found any details regarding the medicinal uses and properties of this herb.

The traditional healers of Chhattisgarh have welcomed this new herb and they are still engaged in search of its new medicinal uses. Zarga is a common herb in many parts of the world. Through this article, I would like to request the researchers of these parts to gather traditional medicinal uses of this herb in their parts, so that we can utilize this wasteland herb for whole world community.

Thank you very much for reading the article.

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### **Traditional medicinal knowledge about common herbs in Chhattisgarh, India : Recent interactions with the herb vendors of Jagdalpur region.**

Jagdalpur is a major city of Southern Chhattisgarh. The herbs collected from different parts of Southern Chhattisgarh are stored at Jagdalpur and the herb traders sell it to the big traders at Dhamtari and Raipur region. The herbs are also supplied to the herb traders of Andhra Pradesh and Orissa. The herb vendors of Jagdalpur region, purchase the specific herbs from main city and supply it to the

list.

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traditional healers of different remote areas. Many of them move in neighboring states also. Through the recent interactions with the herb vendors of Jagdalpur region I have collected many valuable information on traditional medicinal uses of common herbs. I am giving the details in present article.

The herb vendors of this region informed about they use Nakchhikni very commonly in treatment of many common diseases. The scientific name of Nakchhikni is *Marsdenia volubilis*. They prepare a special herbal combination by dipping dry root powder of this herb in Adrak (Ginger) juice. The combination is given a shape of small globules. The globules are fried well in cow ghee. When all watery contents evaporate, the cow ghee is collected and stored for future use. The herb vendors use it in treatment of troubles related to digestive system. It is considered as promising appetiser. I have observed that many herb vendors sell this medicated ghee to the interested persons without disclosing its method of preparation. They also prepare a herbal combination by adding Nakchhikni roots, Kuchla (*Strychnos nuxvomica*) and Bhang (*Cannabis sativa*) seeds. All the herbs are mixed in equal proportion and by boiling, decoction is prepared. From this decoction, Kuchla and Bhang seeds are removed and the seed cover is peeled out. Kuchla and Bhang are again added to the decoction. Besides these herbs, Bach (*Acorus calamus*), Saunf (Fennel), Pipal (*Piper longum*) and Sonth (Dried ginger) are also added. The decoction is boiled further and thick solution is collected. This solution is converted into small globules and taken internally. This preparation is considered as a boon for the patients having paralysis. Although the herb vendors are aware of this preparation but they prefer its use under the supervision of traditional healers. The presence of strong poison Kuchla is also the reason, the vendors avoid its use. When I asked the traditional healers of Jagdalpur region about this combination, they replied that there are many such combinations they use and on the basis of intensity of trouble, they select the specific combination. In treatment of severe headache, the herb vendors use leachate of Amli fruits. The fruits are dipped in water overnight and next day the leachate is collected. It is taken with sugar empty stomach. It is considered as promising treatment in hyperacidity. They also use leaves of Kaner (*Thevetia nerifolia*) in treatment of headache due to Migraine. The leaves are collected and dried in shade. After drying it is converted into fine powder. A pinch of powder is applied into the nostrils during headache. If the pain is in right side, the powder is applied in the same side nostril and vice-versa. According to the herb vendors this powder activates the mucous membrane inside the nostrils and due to this the symptom of running nose occurs. After some time, the patients feel great relief and get rid from this intense pain. The herb vendors also prepare a special herbal oil by boiling the fruit juice of Kaddu (Pumpkin) in base oil. When all watery contents evaporate, the boiling is stopped and oil is collected. This oil is taken applied into the nostrils, in few drops, during the attack of migraine. The popularity of this herbal oil among the herb vendors clearly indicates its efficacy.

When I interact with the herb vendors as consumer, they give many false information regarding herbs. To hide the true identify of herbs or herb parts, they convert it into powder but when I interact as researcher and we share the information, they disclose all the secret things and never hesitate to share their

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experiences.

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### **Kher (Heteropogon contortus, family Gramineae) as medicinal herb in Chhattisgarh, India .**

Kher is not a local name of this grass. According to the senior natives and traditional healers of Chhattisgarh, this grass is introduced in Chhattisgarh, in recent past. The poor knowledge regarding this traditional medicinal uses of this herb clearly indicates this, but in the regions near to Orissa border where it is known as Dauria or Dhauria, many traditional healers are aware of its medicinal properties and uses and they are still using its different parts as medicine in treatment of many common diseases. They are not agree with the claims of the healers of other parts and according to them, this grass is present in the region since time immemorial. Wherever this grass is present in wasteland and rice bunds, it is serving as a potential source of fodder. The cattle feed on this grass with taste. Through the ethnobotanical surveys conducted in different parts of Chhattisgarh. I have collected few but important information on traditional medicinal uses of this herb. Before giving the details I am describing its botany, I have noted from the reference literatures. Botanically Kher (in English Bellary grass or Speargrass) is a densely tufted, gregarious, perennial grass having height upto 1.5 meters (even more in Chhattisgarh conditions) ; Culm erect, tufted, terete, simple, geniculately ascending; Leaf narrow, linear; Flower sessile; Spikelet terete, owned; Fruit babied, pungent, caryopsis; Seeds cylindric.

The traditional healers of Chhattisgarh use the leaves and roots of Kher as medicine. The roots are used more commonly. The healers informed that they add its roots in popular herbal combinations used as sex tonic. According to the healers, the roots play an important role in these combinations. The roots are used externally also for this purpose. The healers of Bagbahera region mix the roots of Kher and Kevatch (*Mucuna pruriens*) in equal proportion. The roots are boiled in base oil. When all watery contents evaporate, the boiling is stopped and herbal oil is stored for future use. This oil is applied externally on male genital and massaged gently. This use not only increases the retention time but also gives extra pleasure. The traditional healers use the decoction of roots in treatment of diseases related to Urinary system, but as other promising alternatives are available, the healers use it less frequently. The Traditional healers of Chhattisgarh plains use the leaves in form of aqueous paste to suppress the small boils. These traditional medicinal uses have yet not been reported in reference literatures. I am feeling proud to document this important traditional medicinal knowledge.

In reference literatures related to different systems of medicine in India, I have yet not found any detail regarding medicinal uses and properties of this herb. The

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above mentioned traditional uses can be of great use to the natives of different parts of the world, where Kher grows naturally.

Officially, the name of Kher is not present in the list of medicinal herbs of Chhattisgarh having any demand in national and international drug markets. Through the on-going ethnobotanical surveys. I am trying to gather more information on different aspects of this herb.

Thanking you very much for reading the article.

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### **Traditional medicinal knowledge about common herbs in Chhattisgarh, India : Recent interactions with the herb vendors of Dalli- Rajhara region.**

Dalli - Rajhara region is known for iron ore mines. The surrounding areas are having , rich natural biodiversity. The herb vendors of this region move in surrounding areas and act as vital link between the local shop owners and the traditional healers. Through the recent interactions with the herb vendors of Dalli- Rajhara region, I have collected many important information regarding traditional medicinal of common herbs. I am giving the details in present article.

The herb vendors of Dalli- Rajhara region informed that they use the fresh blood of Kachhua (Tortoise) in treatment of Mirgi (Epilepsy). The blood mixed with Gahun Ata (Wheat flour) and Shahad (Honey), is given the shape of small globules. These globules are taken twice a day as treatment. This was new information for me. This combination is considered as one of the promising treatments. The traditional healers of this region are also aware of this combination. They suggested the addition of Kali mirch (Piper nigrum) in this combination to nullify the harmful effects of fresh blood. The herb vendors use this combination in normal times, not during attack. During attack the herb vendors use the aqueous extract of Bhagrenda (Jatropha curcas) seeds into the nostrils. Bhagrenda is a wasteland herb in this part of Chhattisgarh. The herb vendors sell its different parts. The herb vendors are also aware of use of Dhikuar Tel prepared by boiling Dhikuar Guda (Aloe pulp) in base oil. As base oil Til (Sesame Seed) oil is used. This oil applied into the nostrils as treatment during attack. Many herb vendors sell this preparation to be patients without disclosing the secret formulation. In previous articles, I have mentioned that the natives and traditional healers of many parts of Chhattisgarh use the leaf juice of Bhang (Cannabis sativa) with Goat or Cow milk, externally in treatment of Insomnia. The combination is applied in form of massage in soles. During interaction, when I informed the herb vendors about this combination, they replied that they use the leaf oil for the same purpose. They gave the details. By mixing the Bhang leaves with cow milk, small globules are prepared. These globules are boiled in base oil. After boiling the oil is collected and stored for future

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use. This oil is applied on soles in order to get sound sleep. In treatment of paralysis, the herb vendors of this region use the combination of Sonth (Dried Ginger) and rock salt. The ingredients are mixed in equal proportion and converted into powder. A few pinch of powder is given to the patients with the instruction to inhale it. This treatment is used as supplement treatment to main treatment. The traditional healers of this region confirmed the role of this combination as supplement treatment. The herb vendors showed the roots of Karanj (Pongamia sp.). They sell the dry roots to the natives. It is a common belief among the natives that the presence of these roots in form of locket (in touch with body), protects the pregnant woman from abortion. The natives and traditional healers are not aware of its scientific reason but their deep faith in this traditional use clearly indicates its efficiency.

The herb vendors informed that the youths are not taking interest in this traditional business and they are moving to nearby big cities in search of employment. As result, very few herb vendors are active in this region. This is not a positive sign.

Thank you very much for reading the article.

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#### **Medicinal herbs of Chhattisgarh, India, having less known traditional uses. 86. Jalvan (Lagenandra ovata, family Araceae).**

According to the reference literatures, Jalvan is an aquatic herb found in marshes and along water course throughout the West Coast from Konkan south words to Kerala and Western Ghats upto 1200 meters in India. I was not aware of its natural occurrence in Chhattisgarh. Few years back during my visit to Gandai-Salewara region, the herb collectors and traditional healers informed me about unique herb that can be used in treatment of cancer, found in Rengakhar region, I requested them to show the plant. Few months later when I got the herb collected from the marshy regions of Rengakhar region, I consulted the botanists. They identified it as Lagenandra ovata (Syn. L. toxicaria). Later, Shri Vishal Bharat, a well known traditional healer of Bastar region confirmed that Jalvan is among the important herbs that are used by the traditional healers of Chhattisgarh in treatment of different types of Cancer. He appreciated me and showed surprise that from where I got this herb and how I knew about its unique medicinal use. He told that he had wasted half life in search of this herb and its use in treatment of Cancer. He was aware that Jalvan is very toxic in nature. This is the reason it is used in combination with other herbs in treatment. According to Shri Bharat, the other herbs are added with the purpose to nullify the harmful effects of Jalvan. The traditional healers and herb collectors of Gandai-Salewara region informed me that very few persons are aware of its important traditional use i.e. in treatment of cancer. When I showed the coloured picture of this herb to the traditional healers of Bagbahera region, very few healers recognized it and they informed that in early

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days the healers were using the tubers of this herb in treatment of Diabetic carbuncle. In reference literatures related to different systems of medicine in India, I have yet not found much details regarding this herb. It is mentioned in these literature that it is poisonous herb and tubers are used externally in treatment of skin troubles and internally in treatment of kidney disorders, heart diseases and swellings. Unfortunately, the traditional healers of Chhattisgarh are not much aware of these uses. Botanically, Jalvan is an aquatic herb; root stock creeping, simple, coriaceous, annulate; Leaves elliptic-oblong, margins undulate, entire, midrib very stout, Petiole as long as blade, semi-cylindric; Flowers-inflorescence, female cylindric, inflorescence of many ovaries, in many cycles, crowded in a globose head; Fruit globose, carpels partially dehiscent; Seeds narrowly oblong, furrowed.

Through the on-going Ethnobotanical surveys I am trying my best to search more information on traditional medicinal uses of this herb. The problem of cancer is worldwide. I am documenting this traditional knowledge about Jalvan with hope that the knowledge of the traditional healers will be of great help for the researchers engaged in evaluation and search of potential herbs that can manage the problem of cancer.

Thank you very much for reading the article.

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## **Medicinal herbs of Chhattisgarh, India having less known traditional uses.**

### **87. Bilatri (*Dichrostachys cinerea*, family Mimosaceae).**

Although the reference literatures on flora do not support the fact that this herb occurs naturally in different parts of Chhattisgarh but the traditional healers and herb collectors of the state, aware of its traditional medicinal uses, claim with confidence that this herb is present in different parts, although in isolated patches. I have seen this herb for the first time in the Gandai-Salewara region of Chhattisgarh. Through the Ethnobotanical surveys conducted in different parts of Chhattisgarh, I have collected few but important information on traditional medicinal uses of this herb. Before giving the details, I am describing its botany, I have noted from reference literatures. Botanically, it is a thorny, fast-growing, small tree with branchlets terminating into thorns; Leaves bipinnate, rachis with a small stalked gland between each pair of pinnae; pinnae 8-19, leaflets 12-25 pairs, obtuse with hairy margins; Flower in two colour, yellow and natural pink, in axillary or extra-axillary, cylindrical, penduncled spikes; Fruit glabrous, flat, subarticulated,

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dark-brown pod, twisted when ripe, 6-10 seeded; Seed deep brown, glossy.

The herb collectors of Gandai-Salewara region use the tender twigs of this herb as Datuan (Herbal Tooth Brush). They are not aware of its health benefits, but the traditional healers know that this use is a boon for the patients having dental troubles. The patients having the problem of stomatitis are also suggested by the healers to use the Dataun. The traditional healers of Bagbahera region use the leaf juice in treatment of conjunctivitis but as other promising and cheap alternatives are available, the leaf juice of Bilatri is used less frequently. The traditional healers of Gandai-Salewara region also use the decoction of root alone or in combination with other herbs to flush out the Kidney stones (Pathri). According to the traditional healers, its regular use prevents the formation of Pathri again. The healers of Chhattisgarh Plains use both roots and leaves of this herb internally as well as externally in treatment of joint pains. Internally, the decoction of root is given whereas externally the leaves and roots are boiled in water and patients are suggested to expose the painful joints in fumes. According to the healers both internal and external use at a time cures the patients effectively in very less time.

Many of the above mentioned traditional medicinal uses have yet not been reported in reference literatures. With the help of on-going ethnobotanical surveys, I am trying my best to gather more information on different utility aspects of this herb. Different parts of Bilatri are not in the list of herb collectors but these are present in the list of herb vendors, as they supply it to the traditional healers. This information clearly indicates that detailed surveys will result in a long list of traditional medicinal uses.

Thank you very much for reading the article.

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### **Traditional medicinal knowledge about different Shurbuts in Chhattisgarh, India. 70. Keora Ke Shurbut.**

Keora is well known herb in Chhattisgarh. According to the reference literatures, Kewda attar obtained from spadices of Keora, is most popular perfume, used in India since ancient times. The natives and traditional healers of Chhattisgarh have in depth traditional knowledge about the medicinal properties and uses of Keora. In reference literatures related to different systems of medicine, Keora holds a

*list.*

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reputed position. According to Ayurveda, Kerora (*Pandanus odoratissimus*) leaves are pungent, bitter, with flavour, alexiteric, aphrodisiac, somniferous and useful in strangury and tumours. Its flowers improve complexion whereas anthers are useful in treatment of pruritus. Fruit is useful in treatment of urinary discharges. According to Unani system of medicine, leaves are useful in leprosy, small pox, syphilis, scabies, heat of body, pain, leucoderma, diseases of heart and brain. It is tonic and aphrodisiac. Its anthers are useful in earache, headache, leucoderma etc. Keora Ke Shurbut is prepared by using its fruits. In Chhattisgarh, this Shurbut is popular among the traditional healers. They are aware of its health benefits. They specially recommend this Shurbut to the patients having heart troubles. It is also given to the natives engaged in more mental work than the physical work. Its regular use roots out the problem of Insomnia. To prepare to Shurbut, the flowers are collected and boiled in water. The decoction is collected. Separately, sugar is boiled in water to prepare the Chashni (Syrup). The decoction is added in Chashni. The combination is known as Keora Ke Shurbut. Diluted with water, it is used round the year as medicine.

For the botany of this herb, I suggest you to read the previous articles.

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## Traditional medicinal knowledge about different Shurbuts in Chhattisgarh, India. 71. Nokin Jadi Ke Shurbut.

Although *Viola odorata* is not present in Chhattisgarh but many other species of *Viola* have been reported in Chhattisgarh and the traditional healers of the state are using it as medicine. Nokin Jadi is *Viola betonicifolia*. During my ethnobotanical survey in Sarguja region, I got information about this herb. Nokin Jadi ke Shurbut is prepared by using its leaves. This preparation is popular among very few traditional healers. They are using it since time immemorial. The healers are aware of its medicinal properties and uses. They recommend it specially to the patients having old fever. According to the healers, its regular use flushes out the toxic materials from body. This is the reason they recommend its use to every native. To prepare the Shurbut, the leaves are collected, boiled in water and the decoction is prepared. Separately, sugar is boiled in water to prepare the Chashni (Syrup). The decoction is mixed with Chashni and Shurbut is prepared. I have yet not observed its use in other parts of Chhattisgarh. In general, the traditional healers of Sarguja region do not disclose the contents of this Shurbut to the patients.

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## **Traditional medicinal knowledge about common herbs in Chhattisgarh, India. : Recent interactions with the herb vendors of Dondi-Lohara region.**

Although now very few herb vendors are active in this region but they are playing an important role in supplying the herbs to the traditional healers of remote areas. Through the recent interactions with the herb vendors of Dondi-Lohara region I have collected many valuable information on traditional medicinal uses of common herbs. I am giving the details in present article.

The herb vendors of this region informed about the Multani Mitti (Fuller's clay) based herbal combination. This combination is used in treatment of itching in vagina. By mixing Multani Mitti in whole herb juice of Makoi (*Solanum nigrum*), an aqueous paste is prepared. This paste is applied on affected part. This is considered as one of the promising treatments. Makoi occurs as wasteland herb in this part of Chhattisgarh. In order to hasten the process of delivery (Child birth), the herb vendors of Dondi-Lohara region use a special herbal combination. In this combination Kamal (*Nymphaea lotus*) flower, medicinal rice variety Laicha grains, and Chandan (*Santalum album*) burada are used. All ingredients are mixed in equal proportion and given internally. The herb vendors informed that in early days the medicinal rice variety Laicha was under cultivation in many parts of Chhattisgarh and it was very easy to get the grains but now a days due to poor or non availability of this variety, this combination is becoming a thing of past. Many herb vendors use available rice varieties but the other herb vendors and traditional healers of the region who have used this medicinal rice variety in past, are against the use of grains of other varieties. The name of Bhelwa (*Semecarpus anacardium*) plant parts are in the list of medicinal herbs, the herb vendors keep with them for sell. They are aware that while collection and use, Bhelwa causes problems. In treatment of blisters due to Bhelwa fruit, the herb vendors use the combination of Black Til (*Sesame*), Makkhan (*Butter*) and Sirka (*Vinegar*). The combination is applied externally. The use is continued till complete cure. I have mentioned in previous articles that the natives and traditional healers of different parts of Chhattisgarh, use the small globules prepared from Neem leaves, upto a month, in any part of the year, specially in rainy season, in order to get protection against all types of skin troubles round the year. I have found small globules with the herb vendors of Dondi-Lohara region. Instead of Neem leaves, they use Neem fruit, flower, bark and leaves, mixed in equal proportion, to prepare the small globules. Aware of its health benefits, they use it internally and also sell it to the interested persons without disclosing this combination. As treatment, the herb vendors are aware of use of Mooli (*Radish*) seeds externally in treatment of skin troubles specially Ringworm. The seeds are mixed with Sirka (*Vinegar*) and

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applied externally on affected parts. This use is very popular among the herb vendors. In treatment of eye related troubles, they use many herbs and herbal combinations. They take a piece of cloth and dip it in aqueous solution of Haldi (Turmeric) powder. The piece is dried in shade and put on fire. The ash is collected. This ash is considered as a boon in treatment of Motiabind (Cataract). In form of Kajal (Surma), the ash is applied in the eyes. The traditional healers of this region are also aware of this use. They use more herbal solutions to dip the cloth piece, in order to make the Kajal more promising.

The herb vendors of this region have good relations with the traditional healers of the region. It is very informative and interesting to listen the formal and informal discussions between them. The young generation of herb vendors and healers are taking interest in the discussions. This is positive sign.

Thank you very much for reading the article.

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#### **Herbal dishes of Chhattisgarh, India. 158. Nirgundi Patta Ke Mithai.**

Nirgundi is a local name of Vitex negundo. Nirgundi is well known herb in Chhattisgarh. The dense forests of Chhattisgarh are rich in natural population of this herb. The natives and traditional healers of Chhattisgarh have in depth traditional medicinal knowledge about this herb. The reference literatures related to different systems of medicine are also full of information regarding medicinal uses and properties of Nirgundi. Nirgundi Patta Ke Mithai is prepared by using its leaves. This preparation is not popular among the common natives. The traditional healers of Chhattisgarh particularly the healers of Southern Chhattisgarh prepare this dish, and use it as medicine. This preparation is considered as a boon for the patients having the troubles related to spleen. The healers are not aware of its other health benefits. In general, the healers do not disclose the ingredients and method of use to patients. To prepare the dish, Nirgundi leaves are collected and dipped in Sirka (Vinegar). The leaves are dried in shade. Next day again the leaves are dipped in Sirka and dried in shade. The same procedure is repeated upto ten days. After this duration the dried leaves are crushed and Gahun Ata (Wheat flour), in small amount is added in it. The combination is roasted well with the help of cow ghee. Separately sugar is boiled in water to prepare the Chashni (Syrup). The mixture is added in Chashni and the thick solution is spread on iron plate. After drying, it is cut into square pieces. On the basis of trouble, these pieces are given to the patients as treatment.

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### **Traditional medicinal knowledge about common herbs in Chhattisgarh, India. : Recent interactions with the herb vendors of Pithora region.**

Although the herb vendors of Bagbahera, Saraipali and Mahasamund regions commonly visits to Pithora region but during surveys when I got opportunity to meet the herb vendors of Pithora region specifically, without losing the opportunity, I interacted with them and collected many valuable information on traditional medicinal uses of common herbs. I am giving the details in present article.

The herb vendors of Pithora region informed that in treatment of Motiabind (Cataract), they use the combination of white seeds of Gunja (*Abrus precatorius*) and Limau Rasa (Lemon fruit juice). The aqueous extract of seeds and Limau Rasa are mixed in equal proportion and at morning hours applied inside the eyes as treatment, It is considered as one of the promising treatments. The traditional healers of Bagbahera, nearby region, are also aware of this promising combination. These herb vendors are also aware of use of Kajal (Surma) prepared by burning the Neel (*Indigofera* sp.) Herb in fire. Many herb vendors use the combination of Hing (*Asafoetida*) with Shahad (Honey) in same way. All these conditions are considered promising in treatment of cataract. All the above mentioned herbs are in the list of medicinal herbs the herb vendors keep for sell.

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The herb vendors informed about many herbs and herbal combinations useful in treatment of Pelea (Jaundice). Most of the combinations are already in use in other parts of Chhattisgarh and mentioned in my previous articles. The use of Reetha in treatment was new information for me. The herb vendors, crush the fruit of Reetha (*Sapindus emarginatus*) and dip it in water overnight. Next morning, the leachate is taken internally, empty stomach. Although the herb vendors claimed that this simple treatment cures the trouble effectively in less time but the traditional healers of Pithora region informed that Reetha fruits can be used as supplement treatment to main treatment. Alone the leachate is not capable of treating the trouble completely. I have observed that many herb vendors give the Reetha fruits to the patients with the instructions of its method of use. The herb vendors prepare a special herbal combination for spleen related troubles. In this combination, they mix the fruits of Harra (*Terminalia chebula*) and Ajwain (*Carum copticum*) with Dhikuar guda (Aloe pulp) and sugar. The combination is used internally as treatment. The herb vendors have deep faith in this combination. They use this combination in treatment of other troubles related to digestive system also. In reference literatures, I have found the details regarding this combination. The herb vendors informed that they have gained this knowledge from their forefathers. This is a good sign that they are still practicing the traditional knowledge with faith. I have mentioned in previous article that the natives and traditional healers of many parts of Chhattisgarh use animal excreta alone or in combination with herbs in treatment of many common diseases both internally as well as externally. The herb vendors informed about the use of Goat excreta in treatment of stomach pain. The excreta in combination with cow urine, is converted into aqueous paste. This paste is applied around the Umbilicus as treatment. The natives of this region are also aware of this simple but promising use.

I was not expecting the in-depth traditional knowledge about common herbs from the herb vendors of Pithora region. The recent interactions were successful. Very soon I am planning to live with these herb vendors upto many days, for more promising discussion. I will give the details in coming articles.

Thank you very much for reading the article.

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### **Panikarela (*Ceratopteris thalictroides*) as medicinal fern in Chhattisgarh, India .**

For the first time, I got information about this fern from the traditional healer of Bastar region Shri Vishal Bharat. He introduced this fern as a promising medicine for all types of bleeding. According to him, its internal use shows immediate effect. As medicine, the fronds are used both internally as well as externally. Internally, he was using aqueous extract in normal cases and decoction in problematic cases. He was giving it as very first medicine when any person having severe injuries, visit to him. He was also using it as promising medicine in almost all gynecological

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trouble. He informed me once that the normal female must take this herb under supervision of traditional healers to get protection from gynecological troubles. I have seen this fern in many parts of Chhattisgarh. I have conducted a separate ethnobotanical survey focused on this herb but unfortunately, the traditional healers of Chhattisgarh, aware of its presence in surroundings, are not much aware of its traditional medicinal uses. In many parts of Chhattisgarh, the natives consume this fern as pot herb. But its use is limited to poor natives. Now, Shri Vishal bharat is not with us. Unfortunately, he has not transferred his unique knowledge about Panikarela herb to any one. This is the reason I decided to document this important knowledge without any delay through my article. In reference literatures related to different systems of medicine in India I have yet not found any detail regarding medicinal properties and uses of this fern. It seems that this article is a first written document on traditional medicinal uses of this fern. The name of this fern is not present in the list of medicinal herbs the herb collectors collect for trade. In reference literatures related to flora, I have found the botanical description of this herb. I am giving the details. Botanically, fronds of Panikarela are succulent, dimorphic green, upto one meter long; stipes fleshy bearing roots at intervals copiously branched from the base; sterile fronds pinnatifid; fertile fronds bi-tripinnate with narrow linear segments. Sori copious on the whole lower surface protected by reflexed margin. The reference literatures on flora confirm the observation about its natural occurrence in different parts of Chhattisgarh.

The search for traditional medicinal uses of this fern is in progress. You will find the details in coming articles.

Thank you very much for reading the article.

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**Traditional medicinal knowledge about common herbs in Chhattisgarh India  
: Recent interactions with the herb vendors of Sirpur region .**

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Sirpur region is covered under thick forests full of valuable medicinal herbs. I have written a lot about the traditional healers and herb collectors of this region. Through the recent interactions with the herb vendors of Sirpur region. I have collected additional information on common herbs. I am giving the details in present article.

The herb vendors of this region use the flowers of Sewanti and Kurru (*Sterculia urens*) gum to prepare a special Kajal (Surma). Sewanti is well known ornamental herb in Chhattisgarh. Its scientific name is *Chrysanthemum coronarium*. The fresh flowers of Sewanti and Kurru Gum are mixed and wrapped with the help of Rui (Cotton) piece. This piece is burnt and Kajal is prepared. This Kajal is used in treatment of many common eye troubles. According to the herb vendors they use this Kajal in normal days also to protect the eyes from any type of infection. I have observed that many vendors sell this Kajal to interested persons without disclosing its ingredients. In treatment of Diarrhoea, the herb vendors of Sirpur region use the decoction of Mahua bark (*Madhuca latifolia*). The juice is extracted by crushing the bark. This juice is boiled and after first boiling, Sonth (Dried Ginger) is added in it. After this addition, the solution is boiled many times and decoction is prepared. The decoction is taken hot, many times a day as treatment. In most of the cases the herb vendors get relief from this trouble. In case of complications they consult the traditional healers for systematic treatment. To mature the immature boils the herb vendors use a specially prepared herbal combination. The fruits of Harra (*Terminalia chebula*) are roasted with the help of Andi (Castor) Oil. After roasting Sirka (Vinegar) is added in it. The combination is kept for fermentation. After fermentation, it is applied externally in form of paste on immature boils. In general the herb vendors manage this trouble with the help of common herbs but in complicated cases they use this special combination. The herb vendors believe in maturing the boils rather than suppressing it, but for other interested persons they suggest this combination. In treatment of Oedema (Sujan), the herb vendors use many herbs and herbal combinations. As simple treatment, they boil the Tambhaku (Tabacco) leaves in water and apply the softened leaves on affected parts as treatment. Many herb vendors apply the aqueous paste of powdered Isabgol (*Plantago* sp.) Husk for the same purpose. Isabgol is not a native to Chhattisgarh. The herb vendors using this herb informed that they have received the information regarding this use from the herb vendors of other states. The herb vendors of Sirpur region use different decoctions internally in treatment of fevers. I got information on one of these promising decoctions. In this decoctions they add Guruch (*Tinospora sinensis*), Pokhra (*Nymphaea lotus*), Kukronda (*Blumea lacera*) and Neem Guthli (Fruit stone) in equal proportion. The water and combination are mixed in 5:1 ratio and after boiling, when half quantity (of initial quantity) remains, the boiling is stopped and decoction is used internally. Every time freshly prepared decoction is used. This is very popular among the herb vendors. The traditional healers of Sirpur region are also aware of this decoction. According to them, this decoction is very promising in treatment of Malarial Fevers. In treatment of Dyspepsia, the herb vendors use the green roots of Andi (*Ricinus communis*) in form of decoction. The roots are boiled in water and decoction is prepared. This decoction is added in Andi seed oil and taken internally as treatment.

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Sirpur region is close to Mahasamund, Bagbahera, Pithora and Saraipali regions. This is the reason the herb vendors of these regions generally tell about same herbs and herbal formulations. I am not repeating all these again in this article.

Thank you very much for reading the article.

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## **Medicinal herbs of Chhattisgarh, India having less known traditional uses.**

### **88. Safed Ekdandi (Pycnocycla glauca, family Apiceae)**

Tridax procumbens is known as Ekdandi in Chhattisgarh. This herb bears yellow flowers. Safed Ekdandi is Pycnocycla glauca. Both herbs are present as wasteland herb in Chhattisgarh. Like Tridax, the natives and traditional healers of Chhattisgarh are less aware of traditional medicinal uses of Pycnocycla. As medicine, the leaves of Tridax are used whereas in case of Pycnocycla the roots are used. Although Pycnocycla is a common herb throughout the India but I have yet not found any detail regarding its medicinal properties and uses in reference literatures related to different systems of medicine in India. Through the ethnobotanical surveys conducted in different parts of Chhattisgarh I have collected few but important information on traditional medicinal uses of this herb. Before giving the details, I am describing its botany, I have noted from reference literatures, Botanically, Pycnocycla is perennial herb having height upto 30cm; Stem rush like ; Leaves filiform, sub-terete; Umbels resembling a head, terminal on long pubescent peduncles; Flowers white or purple, surrounded by 7-8 males or neuters.

I have observed that the traditional healers of Chhattisgarh plains and Northern Chhattisgarh are more aware of traditional medicinal uses of this herb as compared to the traditional healers of other parts of Chhattisgarh. In form of aqueous solution the roots are used in treatment of Dysentery. In complicated cases the traditional healers use the decoction of roots. Roots collected before flowering is considered best for preparation of medicine. The traditional healers of Chhattisgarh plains, use the decoction of roots externally on bleeding piles. This decoction is also considered promising in treatment of bleeding from any part due to injuries. With the help of interactions with the traditional healers of Chhattisgarh. I have listed fourteen herbal combinations in which Pycnocycla roots are added as an important ingredient. I have seen the roots with the herb vendors. It is common belief in different parts of Chhattisgarh that the presence of this root in home, roots out the problem of family dispute. I am trying to search the scientific reason behind this belief. The herb collectors confirmed that this herb is not present in the list of medicinal herbs, they collect for commercial trade.

As mentioned earlier that not much information on its medicinal uses is available in reference literature, it seems that this article is a first written document on various traditional medicinal uses of this herb in Chhattisgarh.

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### **Traditional medicinal knowledge about different Shurbuts in Chhattisgarh, India 72. Bukhar Ke Shurbut III.**

Bukhar is a local name of fever. In previous two articles on Bukhar Ke Shurbut I & II, I have given the information on use of herbal combinations in treatment of fever. The present Shurbut is prepared by another herbal combination. I got the information regarding this Shurbut for the first time from Shri Vishal Bharat, a well known traditional healer of Bastar region. Later, when I asked the traditional healers of other parts of Chhattisgarh, many of them confirmed its efficacy in treatment of fever. In this Shurbut, five herbs are used. These herbs are Gurach (*Tinospora sinensis*), Dhania (Coriander), Pipalli (*Piper longum*), Sonth (Dried Ginger) and Kalmegh (*Andrographis paniculata*). The herbs are mixed in equal proportion and converted into fine powder. The fine powder is boiled in water and decoction is prepared. Separately, sugar is boiled in water to prepare the Chashni (Syrup). The decoction is added in hot Chashni and Shurbut is prepared. On the basis of condition of patients, the healers recommend the doses. All of the ingredients are well known herbs in Chhattisgarh. For the botany, traditional and reported medicinal uses of the herbs, please read previous articles. While searching the reference literatures, I have found many related combinations, specially in Ayurveda but in place of Kalmegh, the name of Chireta is mentioned. Chireta (*Swertia* sp.) Is not a native to Chhattisgarh. I have mentioned in previous articles that many healers use Kalmegh as promising substitute to Chireta. Possibly, this is the reason that they are using Kalmegh in this preparation.

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### **Traditional medicinal knowledge about different Shurbuts in Chhattisgarh , India. 73. Bukhar Ke Shurbut IV**

Bukhar is a local name of fever. I got the information regarding this Shurbut for the first time from the traditional healers of Bhopalpatnam region. The Shurbut is prepared by mixing Anar fruit juice (*Punica granatum*) and Chandan Burada (*Santalum album*). The traditional healers use this Shurbut in treatment of Malarial fever. Its use is limited to few traditional healers. The common natives are not much aware of this preparation. To prepare the Shurbut, Anar fruit juice and Chandan burada are mixed. Separately, sugar is boiled in water to prepare the Chashni (Syrup). The combination and Chashni are mixed and Shurbut is prepared. Diluted with water it is taken as treatment. In general, the traditional healers recommend two spoonful of Shurbut with a glass of water. I have observed that the healers prepare this Shurbut with them and store it for use round the year. When the patients having fever approach to them they give this preparation to them. For the botany, traditional and reported medicinal uses of Anar and Chandan, I suggest you to read my previous articles.

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#### **Traditional medicinal knowledge about different Shurbuts in Chhattisgarh India. 74. Sujak Bar Shurbut I.**

Sujak is a local name for Gonorrhoea. I have collected the information about this Shurbut from the traditional healer of Bastar region Shri Vishal Bharat. Later many traditional healers of Southern Chhattisgarh confirmed its miraculous effect in treatment of Sujak. In general, this Shurbut is given to the patients as supplement treatment to main treatment. This preparation is not popular among the common natives. The traditional healers prepare it only for the treatment . As ingredients, the bark of many common herbs are used. Mahua (*Madhuca latifolia*), Bambri (*Acacia nilotica*), Sirsa (*Albizia lebbek*), Pipal (*Ficus religiosa*), and Kathal (Jack fruit) are these herbs. Many healers suggest the addition of Koha (*Terminalia arjuna*) bark also. All barks are collected and dried in shade. After drying, the barks are converted into powder and mixed in equal proportion. The mixture is dipped in water and solution is kept as such over night. Next morning the solution is boiled

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and decoction is prepared . Separately, Sugar is boiled in water to prepare the Chashni (Syrup). The decoction is added in hot Chashni. The combination is known as Shurbut. On the basis of conditions of patients, the traditional healers recommend different doses.

For the botany, reported and traditional medicinal uses of all herbs used as ingredients, please ready my previous articles.

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### **Traditional medicinal knowledge about different Shurbuts in Chhattisgarh , India. 75. Sujak Bar Shurbut II.**

Sujak is a local name for Gonorrhoea. I have collected the information about this Shurbut from the traditional healer of Mudpar village Shri Hanumat Pradsad Verma. This Shurbut is used as supplement treatment to main treatment. I have yet not observed its use by other traditional healers of Chhattisgarh. This preparation is not popular among the natives. The traditional healers of Mudpar

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village prepare and recommend this Shurbut for this specific purpose. As main ingredients Gokhru (*Tribulus terrestris*), Gurach (*Tinospora sinensis*), Asgandh (*Withania somnifera*) and Chandan (*Santalum album*) burada are used. All ingredients are dried in Shade and converted into powder. This powder is boiled in water to prepare a decoction. Separately, sugar is boiled in water to prepare Chashni (Syrup). The decoction and hot Chashni are mixed and Shurbut is prepared. Diluted by water, this Shurbut is given to the patients.

For the botany, reported and traditional medicinal uses of all herbs, used as ingredients, I suggest you to read my previous articles.

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## **Traditional medicinal knowledge about common herbs in Chhattisgarh, India : Recent interactions with the herb vendors of Kavardha region.**

The activities of herb vendors of Kavardha are focused in Kavardha city and surrounding areas. They supply the herbs to the traditional healers. There are many herb vendors that visit to different parts of India for this job. Through the recent interactions with the herb vendors of Kavardha region. I have collected many valuable information on traditional medicinal uses of common herbs. I am giving the details in present article.

The herb vendors of Kavardha region are aware of many herbs and herbal combinations useful in treatment of stomatitis. In normal cases they use the decoction of Sonpatti (*Bauhinia* sp.) Bark for gargle, like to natives and traditional healers of other parts of Chhattisgarh. In complicated cases, they use the leaves and roots of Asgandh (*Withania somnifera*) to prepare a decoction. The leaves and roots are mixed in equal preparation and by boiling it in water, decoction is prepared. They gargle with this decoction in order to get rid from stomatitis. After seeing the cracks in my nails, the herb vendors of Kavardha region suggested many remedies. According to them the external application of Anar (*Punica granatum*) leaf juice on nails, roots out the trouble in very less time. They prepare a special oil by boiling Sirka (Vinegar) in Til (Sesame Seed) Oil. This oil is applied on broken nails as promising treatment. In general, Sirka and Til oil are mixed in 1:2 ratio. I have tried both remedies successfully. In treatment of Insomnia, the herb vendors use Afeem (Opium) externally. It is applied on ribs to induce sleep. This use is very popular among the herb vendors. Many herb vendors of this region sell a special herbal oil considered promising in treatment of Paralysis. The herb vendors do not disclose the secret formulation but for the documentation they informed about its major ingredients. Jatamansi (*Nardostachys jatamansi*), Akarkara (*Spilanthes acmella*), and Sonth (Dried Ginger) are major ingredients of this herbal oil. Like other oil, the ingredients are boiled in base oil to prepare this oil. The herb vendors have in depth faith in efficacy of this herbal oil. In treatment of Paralysis, they use a herbal combination internally. In this herbal combination Bach (*Acorus calamus*), Akarkara, Kali Mirch (*Piper nigrum*), Sonth, Kali Haldi (*Curcuma caesia*), Pipal (*Ficus religiosa*) and Pippali (*Piper longum*) play important roles. All ingredients are crushed into powder and mixed in equal preparation. This combination is taken internally with Shahad (Honey) as treatment. The traditional healers of Kavardha region are also aware of this combination. They confirmed its miraculous effects. Many herb vendors sell a locket having Dunk (Sting bearing part) of Bichhu (Scorpion). It is common belief in Chhattisgarh that this locket prevents the attack of Mirgi (Epilepsy). It is also considered promising to manage the mental depression. I am trying to search the science behind this belief.

Many of the above mentioned traditional medicinal uses have yet not been reported in reference literatures. According to the herb vendors, they have gained this knowledge from different traditional healers to whom they supply herbs. Also, as they are practicing the family business, the big part of traditional knowledge came from their forefathers. I am satisfied to interact with the herb vendors.

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### **Jamur (*Panicum antidotale*, Family: Poaceae) as medicinal herb in Chhattisgarh, India.**

Although Jamur is present in many parts of Chhattisgarh but the natives have kept this herb in the category of Van Ghas (Wild Grass). Jamur is the local name of *Panicum* popular in Chhattisgarh plains. The senior natives of Chhattisgarh informed that this herb is present since time immemorial in Chhattisgarh. But it is a matter of Surprise that the senior natives and traditional healers are not much aware of its medicinal properties and uses. At young stage, this herb serve as good fodder. It is one of the herbs on which no systematic study and surveys have been done so far in Chhattisgarh. In reference literatures related to different systems of medicine in India, I have yet not found any detail regarding this herb. Through the ethnobotanical surveys conducted in different parts of Chhattisgarh, I have collected few but important information on traditional medicinal uses of this herb. Before giving the details, I am describing its botany, I have noted from the reference literatures. Botanically, Jamur is a perennial grass with a thick, creeping root stock; Culm upto 2 meters, with solid, woody internodes; leaf upto 60 cm by 20mm; Flower in diffuse panicles. It grows as Kharif weed in wastelands of Chhattisgarh.

The traditional healers of Chhattisgarh use Jamur both internally as well as externally in treatment of many common diseases. The leaves are used before flowering. I have observed that the traditional healers of Chhattisgarh plains are more aware of its traditional medicinal uses as compared to the traditional healers of other parts. The traditional healers use the decoction of roots to wash the wounds. The healers also use it in combination with other herbs for the same purpose. In treatment of Stomatitis, the patients are advised to gargle with this decoction. The healers instruct the patients to avoid the swallowing of decoction. The root decoction is also used to wash the anus, as treatment of Bavasir (Piles). In rural areas of Chhattisgarh, the cattle owner use the decoction to was the cattle during rainy reason in order to get protection against infectious diseases. In combination of Dhanbaher (*Cassia fistula*) bark, the roots of Jamur are used in form of gargle in treatment of Tonsillitis. It is considered as one of the promising treatments. The bark of Dhanbaher and roots of Jamur are mixed in equal proportion. The ingredients are crushed and converted into powder. The powder is mixed with water in 1:10 ratio and boiled. When half quantity (of initial quantity) of water remains , the boiling is stopped and decoction is used.

These traditional medicinal uses have yet not been documented. I am feeling proud to document this knowledge through this article. The name of Jamur is not

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present in list of medicinal herbs, the herb traders, vendors or collectors deal with.

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### **Herbal dishes of Chhattisgarh, India. 159. Krimi Bar Dwai.**

Krimi is a local name for intestinal worms. Krimi Bar Dwai (Dawai - Medicine) is a herbal preparation in form of dish used by the traditional healers of Chhattisgarh to flush out the intestinal worms. I have noted details regarding this herbal dish for the first time from Shri Vishal Bharat, a well known traditional healer of Bastar region. He was using it in treatment. This preparation is not popular among the natives. As main ingredients, Harra (*Terminalia chebula*), Bahera (*Terminalia bellirica*), Aonla (*Emblica officinalis*), Baibirang (*Embelia ribes*) and Kala Dana (*Ipomoea nil*) are used. All ingredients are dried in shade and after crushing converted into powder. This powder is roasted in pan after adding Gahun Ata (Wheat flour) and cow ghee. After roasting sugar is added in it, in form of Chashni (Syrup). Once prepared in bulk, the traditional healers store it for future use and on the basis of condition of patients, it is given in different doses. In reference literatures related to Ayurveda, I have found many similar preparations with more herbs and different methods. As the traditional healers of Chhattisgarh avoid the used of exotic herbs, possibly due to this region they have modified the formulation according to the availability of local herbs.

For the botany, traditional and reported medicinal uses of the ingredients, I suggest you to read my previous articles.

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## **Traditional medicinal knowledge about different Shurbuts in Chhattisgarh India. 76. Amlavet Ke Shurbut.**

For the first time, I got information regarding this Shurbut from the traditional healer of Bastar region Shri Vishal Bharat. Later, the traditional healer of Mudpar Village Shri Hanumat Prasad Verma confirmed its utility in treatment of diseases related to spleen (Tilli). Amlavet is well known herb in Chhattisgarh. I have written a lot on various aspects of Amlavet in my previous articles. Although it is known as Amlavet Ke Shurbut but the healers use many other herbal ingredients viz. Root bark of Kaner (*Thevetia nerifolia*), Kheera Beeja (Cucumber), Kasni (*Cichorium intybus*) roots, Nirgundi Beeja (*Vitex negundo*), Kashni Seeds, Gulab (Rose Petals) Pankhudi etc. The common natives are not aware of this preparation. As the troubles of spleen can be managed by other common herbs and herbal combinations, the popularity of this Shurbut is decreasing among the healers. But from documentation point of view, the information on this Shurbut is very important. In reference literatures, I have found many Shurbuts having similar ingredients. This is good sign that the traditional healers of Chhattisgarh are not only aware of this preparation but also using it in their routine practice. Amlavet Ke Shurbut is prepared by standard method, as mentioned in previous articles.

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### **Traditional medicinal knowledge about common herbs in Chhattisgarh, India : Recent interactions with the herb vendors of Tilda region**

As I always write that Tilda region is the region where I visit very frequently to meet the traditional healers and herb growers. Through the meeting with the healers, I get opportunity to meet the herb vendors of this region who supplies the herbs to these healers. Through the recent interactions with the herb vendors of Tilda region. I have collected many valuable information on traditional medicinal uses of common herbs. I am giving the details in present article.

The herb vendors of Tilda region informed about unique herbal combination used in treatment of eye related troubles. They mix the Lodh (*Symplocos racemosa*) bark, Gahun Ata (Wheat flour) and cow ghee and allow the combination to ferment. After fermentation, this combination is kept in form of square pieces on hot iron plates. The lukewarm square pieces are kept on eye lids after closing the eyes. According to the herb vendors this combination cures the intense pain effectively in less time. It is also used in treatment of conjunctivitis. Its application removes extra heat from eyes. In normal days, the herb vendors use this

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combination in same way to get sound sleep. In treatment of Carbuncle, the herb vendors use a specially prepared herbal oil. This oil is prepared by boiling Guruch (*Tinospora sinensis*) and Haldi (*Curcuma longa*) in base oil. When all watery content's evaporate the boiling is stopped and oil is collected. As base oil Til (Sesame) seed oil is used. The herb vendors use this oil in other troubles also. It is considered promising in treatment of skin troubles common in rainy season. I have observed that many herb vendors sell this oil to the traditional healers and interested persons without disclosing the secrets of ingredients. You will be surprised to know that the herb vendors of Tilda region use the dry tongue of Kukur (Dog) in treatment of carbuncle. The tongue is burnt and ash is collected. Mixed with own saliva, this ash is applied externally. This is considered as one of the promising treatments. The traditional healers of Tilda region confirmed the miraculous effects. This was new information for me. Through this article I would like to request the researchers engaged in research on animal parts as medicine to focus their studies in this unique use. As first aid or home remedy, the herb vendors of Tilda region use many herbs and herbal combinations in treatment of ear related troubles. They informed about the use of Patta Gobhi (Cabbage) juice in combination of Sirka (Vinegar). The lukewarm combination is applied into the affected ears. The herb vendors also use the lukewarm oil of Sarson (Mustard) seeds for this purpose. In case of combinations, they approach to the traditional healers for systematic treatment. Many herb vendors are aware of use of Guruch and Lodhr separately in powder form in ear related troubles. Both herbs are present in the list of medicinal herbs, the herb vendors keep with them for sell. In treatment of severe toothache, the herb vendors of Tilda region are aware of use of Majith (*Rubia cordifolia*). In form of aqueous paste it is applied on painful teeth or gargle with the decoction. In treatment of Scrofula, many herb vendors use the roots of Chukka (*Rumex sp.*) Externally as treatment. But as other promising alternatives are available this use is less popular.

Many herb vendors requested me to travel with them to meet interesting persons and to gather new information. I have accepted their invitation. After completing the job of documentation (When?) of the information available in my field diaries, I will join them in their visit.

Thank you very much for reading the article.

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### **Ghoda Ghas (*Dinebra retroflexa*, family: Gramineae) as medicinal herb in Chhattisgarh India.**

Since childhood I am observing this common grass in crop fields and wastelands. Although as a student of weed science, I have passed the examination by declaring this herb as weed but I always saw this herb as useful herb. Later when I started detailed ethnobotanical surveys in different parts of Chhattisgarh. I got sufficient information to prove my claim that Ghoda Ghas is not a weed. The

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traditional healers are not only aware of this herb but they are using it both internally as well as externally in treatment of many diseases. I have mentioned in previous articles about its use alone and in combination with other herbs in treatment of syphilis. According to the reference literatures, Ghoda Ghas (*Dinebra retroflexa* syn. *D. arabica*; *Cynosurus retroflexus*) is a low, erect, tufted annual having height upto 90 cm (even more in Chhattisgarh conditions). It grows as Kharif season herb in Chhattisgarh. It is considered as suitable for reclamation of alkaline and black heavy soil. Its use as fodder is also mentioned. The natives particularly the farmers and cattle owners of Chhattisgarh are aware of use of Ghoda Ghas as fodder. But it is not under cultivation as fodder crop. In reference literatures, related to different systems of medicine in India I have yet not found any details regarding Ghoda Ghas.

The traditional healers of Chhattisgarh use all parts of Ghoda Ghas as medicine. You will be surprised to know that the traditional healers of Narharpur region use the soil around the Ghoda Ghas as medicinal soil. This soil is considered as a promising hair growth promoter. Any part of Ghoda Ghas is not used for this purpose. This is really an interesting information. The traditional healers are unable to give scientific explanation that why the soil around the Ghoda Ghas roots possess additional medicinal properties. As Allelopath, I am aware that this effect can be explained by the science of Allelopathy. Through this article I would like to request the researchers around the world engaged in Allelopathic studies to search the Allelochemicals responsible for this additional medicinal properties. The traditional healers of other parts of Chhattisgarh are not aware of this use. I am feeling proud to document this important traditional medicinal knowledge. The culm of Ghoda Ghas, collected before flowering is considered useful in treatment of spleen related troubles. The traditional healers of Chhattisgarh plains use the culm in form of decoction. The culm is used in form of aqueous paste for face care. According to the healers this paste removes the wrinkles from face. This is the reason, now many beauty parlors in Chhattisgarh have started addition of this herb in popular herbal combinations. The roots in form of decoction are used externally as well as internally in treatment of piles. Externally the anus is washed with the decoction. Many times the patients are suggested to sit in tub filled with decoction. Internally, the decoction is taken empty stomach daily morning. But as other promising substitutes are available, this use is loosing popularity among the healers.

The above mentioned uses have yet not been reported in reference literatures. The great observation is that every year many traditional healers of Chhattisgarh eagerly wait for Ghoda Ghas season, in order to utilize it in treatment.

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## : Recent interactions with the herb vendors of Khairagarh region.

Khairagarh is a region of historical importance. Asia's only music university is in Khairagarh. The region is rich in natural bio-diversity. Through the recent interactions with the herb vendors of Khairagarh region, I have collected many valuable information on traditional medicinal uses of common herbs. I am giving the details in present article.

The herb vendors of Khairagarh are aware of many herbs and animal parts having styptic properties. I have written a lot on tradition medicinal knowledge about different herbs and herbal combinations used to stop the bleeding from any part. The information given by the herb vendors is additional to previous list. They use the roasted Suhaga (Borax) and Haldi powder (Curcuma longa) and in combination with ash collected by burning the cow dung, apply it is affected part. For emergency the herb vendors keep this combination. Many herb vendors also sell this combination to the interested persons. During interaction the herb vendors showed me a special powder used to stop bleeding more promisingly. According to the herb vendors, this powder is prepared from Lungs of Bendra (Monkey). The lungs of female monkeys are not preferred. This was new information for me. Many herb vendors informed that they use the Rakh (ash) of Sangmarmar (Marble) in treatment. When I asked my father, Geologist by profession, he informed that when we burn the Sangmarmar, only impurities are burnt and we receive pure lime. In general, it is not possible to burn the Sangmarmar. For verification. I have requested the herb vendors to provide the ash of Sangmarmar. In treatment of Nasoor (Carbuncle) the herb vendors informed about an interesting use of old blanket (Purana Kambal). A piece of blanket is burnt and ash is applied externally on Nasoor. In Chhattisgarh the use of woolen blanket is common. The traditional healers of Khairagarh region confirmed the promising effect of blanket ash. In treatment of open wounds due to injuries, the herb vendors use the combination of Andi (Ricinus communis) fruit pulp and Til (Sesame seeds). The seeds of black variety are preferred. Both herb parts are mixed in equal proportion and the combination is added in Nariyal (Coconut) oil. This oil is applied on wound as treatment. As home remedy the herb vendors use the combination of Chuna (Lime) and Nimbu (Lemon) externally in treatment of Dad (Ringworm). According to them in majority of cases it cures the trouble but the problem is that in affected parts they get permanent black marks. In treatment of constipation the herb vendors of Khairagarh region use a specially prepared herbal combination. In this combination Telia roots and fruit pulp of Bhagrenda (Jatropha curcas) are used. Both herb parts are mixed and with the help of fresh latex of Thura (Euphorbia neriifolia), an aqueous paste is prepared. This paste is applied externally in pelvic region. According to the herb vendors, this simple treatment cures the trouble within a week. When I asked about this treatment from the traditional healers, they replied that it is more useful in case of small children. Many herb vendors sell a herbal combination having promising effect in treatment of diseases related to respiratory system specially Asthma. The herb vendors refused to disclose the secret formulation. When I informed them about the on going ethnobotanical surveys and importance of documentation work, many of them got ready to inform about some of the ingredients. According to them, in this combination, Kali Mirch

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(Piper nigrum), roots of Bhatkatiya (Solanum xanthocarpum) and Kukronda leaves (Blumea lacera) play important role.

Through the present interactions I got many unique information. The use of Lungs of Monkey is one of important information. In previous articles, I have mentioned about the use of gunny bags in treatment of respiratory troubles. In this article, you have read about the old blanket. I am thankful to the God and mother nature for giving me opportunity to document this knowledge .

Thank you very much for reading the article.

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### **Medicinal herbs of Chhattisgarh, India having less known traditional uses 89 . Mohra (Dodonaea angustifolia, family Sapindaceae).**

Although the reference literatures on flora describe that this herb is present in scrub and dry deciduous forests of Chhattisgarh but during my ethnobotanical surveys conducted in different parts of Chhattisgarh, I have noted its isolated patches in very few regions. In reference literatures its local name is mentioned as Sukha Kamer but in Chhattisgarh, I got opportunity to meet only the traditional healers, traders and herb collectors who know it as Mohra. Although this herb is present in Chhattisgarh since time immemorial but the traditional healers are not much aware of its medicinal properties and uses. I have collected few but important traditional medicinal uses of this herb through the surveys. Before giving the details, I am describing its botany I have noted from reference literatures. Botanically Mohra (Dodonaea angustifolia syn. D. viscosa) is a gregarious, evergreen shrub or tree; Stem terete or somewhat angular with twiggy branches; young shoots viscid with a yellow resin; Leaf oblanceolate, elliptic-oblong or obovate, covered with yellow shining resins, coriaceous, rough; Flower small, greenish -yellow, in large numbers, in short, axillary, spreading cymes; Fruits membranous, compressed, numerous greenish or brown, 2-3 winged capsule; Seeds nearly globose with slight fattening, black.

During ethnobotanical surveys I have observed that the traditional healers of Northern Chhattisgarh use different parts of herb more frequently as compared to the traditional healers of other parts of Chhattisgarh. Its barks and leaves are used more commonly. The traditional healers of Bilaspur region informed that they use the leaves in form of decoction to treat the carbuncle. Shri Vishal Bharat, a well known traditional healer of Bastar region was using both leaves and barks of Mohra in form of decoction in treatment of Cancerous wounds. He was also adding it in promising the herbal combinations used in treatment of different types of cancer. In Chhattisgarh plains , the natives of Mohra tree rich areas still use its leaves as major ingredient in herbal decoction used to take bath, by the pregnant woman, just after the child birth. I have mentioned in previous articles that the natives and traditional healers of many parts of Chhattisgarh use the leaves of

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Nirgundi (*Vitex negundo*) in treatment of rheumatic pain. The leaves are boiled in water and vapours are directed to the affected parts. The traditional healers of Bilaspur region use Mohra leaves in same manner. Many healers consider it more promising than the Nirgundi leaves.

According to the reference literatures, it is timber yielding tree. Its timber is used in manufacture of Tooth handles, walking -sticks, turnery etc. The literatures are full of information regarding various industrial and medicinal uses of these herb. Unfortunately, the traditional healers of Chhattisgarh are not much aware about these uses.

Officially the name of Mohra herb is not present in list of medicinal herbs of Chhattisgarh having any demand in national and international markets but many herb collectors informed that they collect the plant parts according to the demand. Many of the above mentioned traditional medicinal uses are unique particularly its use in treatment of different types of cancer. I personally feel that there is a need of scientific evaluation of this herb for these properties.

Thank you very much for reading the article.

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### **Traditional medicinal knowledge about different Shurbuts in Chhattisgarh, India. 77. Shivlingi Ke Shurbut.**

Shivlingi is a well know herb in Chhattisgarh. Its scientific name is *Bryonia laciniosa*. The natives and traditional healers of Chhattisgarh have in depth traditional medicinal knowledge about this herb. The reference literatures related to different systems of medicine are full of information regarding its medicinal properties and uses. I got the information about this Shurbut from Shri Vishal Bharat, a well known traditional healers of Bastar region. He was recommending this Shurbut to the patients having poor vital force. According to them, long time use of this Shurbut develops natural body resistance to fight the diseases. He was recommending its use to the common natives. It is considered as a boon for the patients having respiratory troubles particularly Asthma. I have yet not observed its use in other parts of Chhattisgarh. Also, the common natives are not much aware of this preparation. To prepare the Shurbut the half matured fruits are crushed and converted into powder. This powder is dipped in water over night. Next morning, the solution is boiled and decoction is prepared. Separately, the sugar is boiled in water to prepare the Chashni (Syrup). The decoction and hot Chashni are mixed. This combination is known as Shivlingi Ke Shurbut. Diluted with water, it is used round to year.

For the botany, reported and traditional medicinal uses of Shivlingi, please read my previous article.

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### **Traditional medicinal knowledge about different Shurbuts in Chhattisgarh, India : 78. Alubukhara Ke Shurbut.**

Alubukhara is Hindi name of Plum (*Prunus domestica*). It neither occurs as wild herb nor it is under cultivation in Chhattisgarh. I got the information about this Shurbut, for the first time, from Shri Hanumat Prasad Verma, a traditional healer of Mudpar village. According to him, he has gained this knowledge from the herbal vendors coming from Northern India, many years back and since then , he is using this Shurbut successfully in the routine practice. This is the reason, I have included this Shurbut in series of Shurbuts. Although Alubukhara is not native to Chhattisgarh, but during its fruiting season one can easily find it with fruit sellers of Chhattisgarh. Shri Verma purchase the fruits from sellers in bulk and prepare this Shurbut, for its use round the year. He is using Alubukhara Ke Shurbut in treatment of Bukhar (Fever). It is used as supplement treatment to main treatment. The other traditional healers and common natives are not aware of this preparation. In reference literatures related to different system of medicine in India

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especially in Ayurveda, I have found the details regarding this Shurbut but according to these literatures, many additional herbs are added in this preparation. When I asked Shri Verma regarding other ingredients, he showed ignorance. To prepare the Shurbut, the juice is extracted from matured fruits. Separately sugar is boiled in water to prepare the Chashni (Syrup). The fruit juice and hot Chashni are mixed. In general, Shri Verma keeps this Shurbut with him and when the patients having fever approach to him, he gives it under his supervision.

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### **Traditional medicinal knowledge about common herbs in Chhattisgarh. India : Recent interactions with the herb vendors of Mungeli region.**

Through the recent interactions with the herb vendors of Mungeli region, I have collected many valuable information on traditional medicinal uses of common herbs. I have written a lot on traditional medicinal knowledge, the traditional healers, herb collectors and herb vendors of this region are having, in my previous articles. This article is a supplement to previous articles.

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The herb vendors of Mungeli region use many herbs and animal parts in treatment of Epistaxis. They are aware of unique use of Sirka (Vinegar). They dip the Isabgol (Plantago sp.) Husk in Sirka and prepare a paste. This paste is applied on forehead in order to check the nose bleed. I have seen a special powder with the herb vendors having promising effect. The herb vendors prepare this special powder by mixing cow and goat horns. Both horns are burnt and mixed in equal proportion. During nose bleed, this powder is applied inside the nose as treatment. I have mentioned in previous articles that the traditional healers of Bhopalpatnam region use the dung of wild animals in treatment of Epistaxis. When I informed the herb Vendors of Mungeli region about this use, they replied that one can use the excreta of Gadha (Donkey) in dry form for the same purpose. It can be applied in many ways. Dry dung powder can be applied. The application of aqueous solution of dung is another way. Many herb vendors burn the dry dung and suggest the patients to inhale the fumes. All ways treat the trouble effectively in less time. In order to maintain the good eye health, the herb vendors prepare a special Kajal (Surma). This Kajal is applied into the eyes as treatment of common eye troubles. This Kajal is also used in normal days. To prepare the Kajal, Kali Mirch (Piper nigrum), Harra (Terminalia chebula) and Haldi (Curcuma longa) are used as main ingredients. Many herb vendors prepare and sell a herbal tooth powder. In this tooth powder, Sonth (Dried Ginger), Haldi (Turmeric), Namak (Salt), Akarkara (Spilanthes acmella) whole herb and Kali Mirch (Piper nigrum) are added in equal proportion. The herb vendors claimed that although this tooth powder do not contain sweet taste and aroma but it is capable of treating all the dental troubles. Its popularity among the herb vendors clearly indicates its efficacy. I have found this tooth powder useful specially in case of decayed teeth. In treatment of severe toothache, the herb vendors also use the decoction prepared by boiling Akarkara whole herb and Masoor (Lentil). Regular gargle with the help of decoction provides great relief. Many species of Akarkara occur naturally in Chhattisgarh. Akarkara is in the list of medicinal herbs, the herb vendors keep with them for sale. In treatment of chronic cough, many herb vendors of Mungeli region use the herbal combination having Kakrasinghi (Rhus succedanea), Pippali (Piper longum) and Bambri Gond (Acacia nilotica gum). All herbs are dried in shade and converted into powder. In combination with Shahad (Honey), it is taken internally.

Many of the above mentioned information is not reported in reference literatures. I have observed that most of the herb vendors of this region sell the herbal combinations to the traditional healers and interested persons. Their activities are relatively different from the herb vendors of other parts of Chhattisgarh engaged in supply of herbs not the herbal combinations.

Thank you very much for reading the article.

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## **Bichhu Bela (*Mikania cordata*, Family Compositae) as medicinal herb in Chhattisgarh, India**

The local name of *Mikania* clearly indicates its traditional medicinal use. Bichhu is a local name for scorpion. The traditional healers of Chhattisgarh specialized in treatment of snake bite and scorpion sting, very commonly use Bichhu Bela both internally as well as externally to nullify the harmful effects of poison. Bichhu Bela is a climber that occurs in almost all parts of Chhattisgarh. A well known Agronomist Dr. B. R. Chandravanshi, Ex-Dean of Agriculture College, Raipur (Chhattisgarh), confirmed its presence in Chhattisgarh for the first time. At that time, I was student at Agriculture college. In reference literatures on weed sciences, this herb is mentioned as weed that occurs in many parts of India and causes considerable damage. In reference literatures related to different systems of medicine in India. I have yet not found any detail regarding medicinal uses and properties of this herb. Through the ethnobotanical surveys conducted in different parts of Chhattisgarh I have collected few but important information on traditional medicinal uses of this herb. I am giving the details in present article.

The traditional healers of Chhattisgarh use the decoction of whole herb internally in treatment of snake bite. As first aid measure the whole herb in form of aqueous paste is applied on affected part. The traditional healers use only fresh herb. The dry herb in any form is not used. I have observed that the traditional healers of Chhattisgarh, prefer the Bichhu Bela climbing on specific tree species as medicine. I am trying to learn and understand the criteria of selection of these potential trees. The traditional healers of Southern Chhattisgarh use the decoction of whole herb in treatment of Hydrocele. The patients are advised to expose the affected part in fumes coming from boiling decoction. The affected part is also washed with this decoction. According to the healers, this use reduces the intense pain immediately. The traditional healer of Mudpar village, adds the roots of Bichhu Bela in popular herbal combinations used to flush out the toxic material from body. According to him, the roots play an important role in these combination. Officially, the name of Bichhu Bela is not present in the list of medicinal herb of Chhattisgarh having any demand in national and international drug markets. The herb collectors confirmed this quote.

Through the on-going ethnobotanical surveys in progress in different parts of Chhattisgarh, I am trying my best to gather more information on this herb. I will give the details in coming articles.

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## **Traditional medicinal knowledge about common herbs in Chhattisgarh, India : Recent interactions with the herb vendors of Bhanupratappur region.**

Although very few herb vendors are active in this region but they have in depth traditional medicinal knowledge about common herbs and animal parts. Through the recent interactions with these herb vendors I have collected many important information. I am giving the details in present article.

In order to maintain the function of digestive system, the herb vendors of this region prepare a special herbal combination. In this combination Harra (*Terminalia chebula*) , Aonla (*Emblica officinalis*) and Kala Namak (Salt) are added in equal proportion and with the help of Limau (Lemon) fruit juice small globules are prepared. Daily one globule is taken at night upto a week. According to the herb vendors it is one of the promising combinations. Many vendors prefer the use of lukewarm water while taking this globule. The traditional healers of Bhanupratappur are also aware of this combination. I have observed that many herb vendors sell these globules without disclosing its formulation to interested persons. Harra and Aonla are in the list of medicinal herbs the herb vendors keep with them for sell. In treatment of joint pains, the herb vendors of Bhanupratappur use the combination of Sonth (Dried Ginger) and Para (Mercury) externally. Sonth and Para are mixed thoroughly and the combination is applied on painful joints. The use is continued till complete cure. The herb vendors are aware of use of Mor Ke Anda (Peacock's Egg) in treatment of Alopecia . The eggs are applied in combination with Gulab Jal (Rose water). This was new information for me. I got another interesting information on use of feathers of Pareva (Pigeon). The wings are burnt and ash is collected. This ash is used externally in combination in form of paste on immature boils. The application matures the boil in very less time. In treatment of Epistaxis, the herb vendors use the combination of Kurru Gond (*Sterculia urens* gum) and Afeem (Opium). Both herb parts are mixed and with the help of water an aqueous solution is prepared. Few drops of this solution is applied into the nostrils as treatment. This combination is used in complicated cases. In normal cases, they manage the trouble effectively by simple herbs and herbal combination. In treatment of intense pain in vagina, the herb vendors use Kali Haldi (*Curcuma caesia*) rhizome powder. The powder is mixed with oil and the combination is applied with the help of cotton piece inside the vagina. The herb vendors have deep faith in this use. Its popularity among them clearly indicates its efficacy. Many herb vendors informed about the use of Rani Jada (*Jatropha curcas*) seeds in treatment of diseases related to respiratory system. The seeds are burnt and ash is collected. The ash is used in little doses with water in treatment. It is considered beneficial to the patients having Asthma. When I

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informed the traditional healers of this region about this use, they replied that it must be used judiciously as overdose can cause problems.

I have written a lot about the in depth traditional medicinal knowledge the healers, herb vendors and herb vendors of this region are having. This article is a supplement to previous article.

Thank you very much for reading the article.

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### **Peela Van (*Senecio nudicaulis*, family *Compositae*) as medicinal herb in Chhattisgarh. India**

As Homoeopath, I am aware of Homoeopathic drug *Senecio aureus* used very frequently in treatment of gynaecological troubles. When I got opportunity to conduct a detailed survey focused on *Senecio* species of Chhattisgarh, my focus was to search the *Senecio aureus* in Chhattisgarh but I have yet not found this specific species. Many species of *Senecio* occur as wasteland herb in Chhattisgarh. The Homoeopaths of Chhattisgarh are using the *Senecio* drug prepared in Germany. No one has yet evaluated the medicinal potential of related *Senecio* species as Homoeopathic drug in Chhattisgarh. I personally feel that this is very interesting field on which the new Homoeopathic researchers of the state can focus their works. For the first time I got information about *Senecio* when I was taking training at Ambikapur region in 1994. Due to poor identification it was kept as unidentified (or other) herbs category by our professors. Later, I identified it as *Senecio*. I have observed that the traditional healers of Northern Chhattisgarh are well aware of many important traditional medicinal uses of this herb. The traditional healers of other parts of Chhattisgarh are less aware. Before giving the details, I am describing its botany, I have noted from the reference literatures. Botanically, it is an annual herbs having height upto 40cm (even more in Chhattisgarh condition), with thick fleshy roots; Basal leaves rosette, oblanceolate - spatulate; cauline leaves, lanceolate or oblong, obtuse, with a semi-amplexicaul base; Heads yellow, on bracteate peduncle, arranged in corymb for panicles, Marginal florets 10-12 Achenes glandular, hairy, Pappus hairs white. It occurs as winter season weed in Chhattisgarh.

The traditional healers of Chhattisgarh use all parts of *Senecio nudicaulis* as medicine. Due to its yellow coloured flower it is known as Peela Van. But Peela van is not a popular name of this herb. In different parts of Chhattisgarh it is known by other names. The traditional healers of Ajirma region of Northern Chhattisgarh use its seeds alone or in combination with other herbs in treatment of stomach pain. Many healers use the roasted seeds in order to nullify its harmful effects. The

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traditional healers of Chhattisgarh plains use the roots both externally and internally in treatment of Mirgi (Epilepsy) like the roots of Bach (Acorus calamus) and Jatamansi (Nardostachys jatamansi). In Ambikapur region the leaves, collected before flowering, are used in form of aqueous paste to mature the immature boil. Many healers add the excreta of rat in it, to make the paste more promising. In reference literatures related to different system of medicine in India, I have yet not found any detail regarding medicinal properties and uses of Senecio nudicaulis. The above mentioned traditional medicinal uses have yet not been documented. In official records the name of Senecio is not present as medicinal herb having demand in national and international drug markets.

By searching the potential uses of Senecio this waste land herb can be established as promising herb. It can provide on additional income to the farmers and herb collectors.

Thank you very much for reading the article.

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### **Herbal dishes of Chhattisgarh, India 160. Kali Zeeri Ke Halwa.**

Kali Zeeri is local name for Vernonia anthelmintica. It is a well known herb in Chhattisgarh. The natives and traditional healers of Chhattisgarh have in depth traditional medicinal knowledge about this herb. Kali Zeeri Ke Halwa is prepared by using its seeds. According to Ayurveda, its seeds are acrid, astringent to bowels, anthelmintic, cure ulcers, useful in treatment of skin diseases, leucoderma and fevers. According to Unani system of medicine, it is purgative and useful in treatment of Asthma. Kidney troubles, hiccup etc. I got information about this preparation for the first time from the traditional healers of Southern Chhattisgarh. They prepare it by adding Harra (Terminalia chebula) fruits. They recommend this preparation specially to the patients having the problem of Bavasir (Piles). This preparation is not popular among the common natives.

Material Required: Kali Zeeri Seeds, Harra fruit powder, cow ghee, Shakkar (Sugar) and Gahun Ata (Wheat Flour)

Method of Preparation: Gahun Ata and cow ghee are taken in pan and roasted well. Kali Zeeri seeds and Harra fruit powder are mixed. The combination is further roasted. Separately, sugar is boiled in water to prepare the Chashni (Syrup). The roasted combination and syrup are mixed. This preparation is known as Kali Zeeri Ke Halwa. Once prepared in bulk, it is used upto longtime. In general traditional healers prepare this Halwa and give it to the patients, visiting to them, without disclosing the formulation. The traditional healers are not aware of its other health benefits.

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### **Herbal dishes of Chhattisgarh, India 161. Panikarela Ke Bhaji**

Panikarela is well medicinal fern in Chhattisgarh. Its scientific name is Ceratopteris thalictroides. Panikarela Ke Bhaji (Curry) is prepared by using the tips of tender fronds. The natives consume this Bhaji for taste but the traditional healers are aware of its health benefits. They consider it promising in treatment of Gynaecological troubles, I have written a lot about this medicinal fern, its traditional and reported medicinal uses in my previous articles. I am not reporting it here.

Material Required: Tender fronds, Lason (Garlic), Hara Mircha (Green Chilli), Namak (Salt), Hardi (Turmeric), Tel (Oil).

Method of Preparation: Oil is taken in a pan and the pan is kept on fire. All ingredients are added and roasted till the evaporation of water. Bhaji is served hot with Bhat (cooked Rice). When it is prepared for patients, spices are used in less quantity.

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### **Traditional medicinal knowledge about different Shurbuts in Chhattisgarh, India. 80. Bukhar Ke Shurbut VI.**

As you know, Bukhar is a local name for fever. For the first, I got the information regarding this Shurbut from the herb vendors of Bagbahera region. This Shurbut is specially prepared for small children suffering from old fever. Its formulation is secret and limited to very few herb vendors. This is the reason, the common natives are not much aware of this Shurbut. After taking the consent of the herb vendors I have collected the information on its formulation. As main ingredients,

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Kakrasinghi (*Rhus succedanea*), Vanslochan, Pippali (*Piper longum*), Gurach (*Tinospora sinensis*) and black salt. To prepare the Shurbut, all ingredients are converted into powder and mixed in equal proportion. Separately, sugar is boiled in water to prepare the Chashni (Syrup). The combination and hot Chashni are mixed and Shurbut is prepared. Diluted with water this Shurbut is taken internally as treatment. It is not used in normal days. Many herb vendors sell this Shurbut.

For the botany, traditional and reported medicinal uses of the herb used as main in gradients, I suggest you to read the previous articles.

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**My recent visit to Bhawanipatna, Kalahandi district, Orissa (India). I . Herbs from Raipur to Bhawanipatna**

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On short call by Shri Santosh Kumar Mund, to attend two days workshop on prospects of medicinal plant in Kalahandi district, as Chief resource person, I started for Bhawanipatna on Dec. 12th, 2003. This workshop was organized by newly borne organization "Kalahandi Medicinal Plants Grower's Association (KMPGA)". Through this three days visit, I have gathered many important information on herbs and observed many valuable herbs. I am giving the details of this visit, through a series of articles. In media, Kalahandi is known for its poverty, and drought. Every year many natives die due to hunger - according to media. During my visit to this region I have found that the region is full of natural resources and possibly due to lack of awareness about these valuable resources, the natives do not understand its importance. As herb expert, although it was short visit, but I am confident that through sustainable utilization of herbal wealth, This region can become a model region, for whole world.

During my journey, I passed through Bagbahera region where I have done extensive survey and interacted with the traditional healers earlier. The road of this region was covered with the whole plant of Charota (Cassia tora). I have mentioned in previous articles that the natives of this region do not consider Charota as weed and by selling its different plant parts specially its seeds, they earn an additional income. This is the time when Charota seeds mature. The natives never miss to take an advantage of vehicles passing through road for Charota herb threshing. They spread the whole plant on road and as vehicle passes, after whole day, they collect the seeds separated from pods. With the car Tata Indica V2, I have also contributed in this threshing operation. When I asked many natives mainly the female natives engaged in this work that how much they are now getting from these seeds. Their answer was discouraging. These natives are still under exploitation. They are still selling the seeds in exchange of equal weight of Noon (salt). We all are aware that what a great price these seeds are having at national and internal markets. Unfortunately, the natives are not aware of this difference and they are happy and satisfied with the returns. After separating the seeds, most of the natives were burning the remains but there were many natives aware of importance of remains were either applying it in compost pit or selling it to the herb traders in very cheap rates.

In the journey of 250 Kms. I have observed a dense population of Kukronda (Blumea lacera). The greenness of forest and fallow fields was due to this herb. I have seen its high population in nearby forest region of Raja Khariyar. In this region, the leaf colour of Blumea was relatively dark green. This was new information for me. Possibly, the specific nutrient or residues present in soil of this region, plays important role in changing the leaf colour of Blumea. It is a matter of scientific investigation. Also, I am eager to know how the herb having dark green leaves are different in terms of medicinal properties as compared to the normal green leaves. I am expecting that the researchers active in Raja Khariyar region will start this specific research after reading this article. Most of the natives, I interacted during the journey, were showed ignorance about collection of Blumea

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by the herb traders, but in forest region, I got opportunity to observe the collection of whole herb. The herb collectors informed me about its many potential uses.

Like Chhattisgarh, I have observed dense population of Kuthua (*Xanthium strumarium*) in this part of Orissa state. Kuthua is a wasteland herb. At this time, this herb is severely infested with the powdery mildew disease. According to the reference literatures, this herb acts as alternative host for powder mildew disease. The Kuthua herb at Orissa State was also under severe infestation of this disease. Surprisingly, I have seen very less population of obnoxious weed *Parthenium hysterophorus*. This is good sign. Possibly the native flora present in this part of Orissa are playing a vital role in restricting the entry of this allergy causing herb. This is one of the ideal places where the student of Allelopathy can see the nature's experiment on Allelopathy.

We must appreciate the traditional knowledge of the natives of this region about Live fences. From Bagbahera (Chhattisgarh) to Bhawanipatna (Orissa), during journey, I have observed many types of Live fences. Most of farmers have planted Thura (*Euphorbia neriifolia*). I have seen many species of Cactus as live fence. The natives of Bagbahera region are using Ketki (*Agave* sp.) for the same purpose. I am aware the importance of this Live fence particularly in regions that are near to natural forests. The spines and thorns provide good barrier against the entry of wild animals into the crop fields. Unfortunately, there was little time to interact with the farmers, but I observed that the farmers are well aware of many medicinal uses of herbs used as Live fence.

Like the natives of Bagbahera region, the natives of forest region near Koman are using the roads for threshing of another common herb Kali Zeeri (*Vernonia anthelmintica*). The natives of Bhawanipatna region have taken advantage of my car to thresh the paddy. During journey, I have seen an interesting practice. In trees growing near to crop fields, I observed the bundles of Paira (Rice straw) after threshing. When I approached nearer to Bhawanipatna region, this observation became more common. I have never seen this practice in Chhattisgarh. When I asked my driver, he showed ignorance. Later when I asked it to the organizers, they replied that the trees are store houses for the poor farmers. The trees not only provide space for store but also protect them from wild animals and cattle. This unique use clearly assures us that these trees are safe for future, as the natives are aware of its importance and utilities. Although many experts may hesitate to ask the explanations or reasons about new observations, with fear that the people will make comment on their poor knowledge but fortunately. I am free from this hesitation. As result, I get lot of information from different angles.

Although the road conditions were horrible and we traveled 80 kms in two and half hours (an average), but the slow speed has given me enough opportunity to observe the herbs present in surroundings.

The series on Bhawanipatna region will continue.

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### **Herbal dishes of Chhattisgarh (India) 162. Siliyari Bhaji.**

Although Siliyari (*Celosia argentea*) grows as field and wasteland weed in Chhattisgarh and in many parts it is becoming headache for the farmers but for the traditional healers Siliyari is a valuable medicinal herb. Siliyari is present in Chhattisgarh since time immemorial. Many villages are named Siliyari, on the basis of dense population of this herb in early days. Siliyari Bhaji (Curry) is prepared by using its leaves and soft stem. This preparation is very popular among the common natives. The new leaves are used for this purpose. The natives consume it for taste but the traditional healers are aware of its health benefits. They consider it as promising blood purifier. This preparation is specially recommended to the patients having skin related troubles.

Material Required: Siliyari leaves and soft stem, Hardi (*Curcuma longa*), Lason (Garlic), Noon (Salt), Tel (Oil), other spices.

Method of Preparation: Oil is taken in pan and pan is kept on fire. The leaves and stem are cut into small pieces. These pieces along with other ingredients are added in pan and the mixture is roasted well. The curry is served hot with Bhat (cooked rice). When it is prepared for the patients, the spices are used in less quantity.

For its botany, traditional and reported medicinal uses. I suggest you to read the previous articles.

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### **Are the seed cake mixtures available in markets safe for organic farming of medicinal and aromatic crops?**

I always suggest the herb growers to use plenty of Neem seed cake in organic farming of medicinal and aromatic crops. The reference literatures are full of information about the benefits of seed cakes. In organic farming of medicinal and aromatic crops we have limited options for organic inputs. In Chhattisgarh the organic growers use mostly Neem seed cake. Chhattisgarh is rich in natural population of Neem (Margosa) tree but the due to high demand of Neem seed cake, the Neem trees in Chhattisgarh are not capable of fulfilling the demand. For cheap and adulteration free Neem seed cake, the organic growers are dependent on Orissa state. The natural forests of this state are playing an important role in promotion of Neem seed cake used in Chhattisgarh. As Neem grows naturally in forest and in forest, no one apply any chemical pesticide, the seed cake is ideal. From past few years, the seed cake mixtures have been introduced in Chhattisgarh and it is under promotion as promising organic input. The Manufacturers are aware that during season it is now becoming difficult to get Neem seed cake in sufficient quantity, the mixtures of seed cakes, in which Castor (Andi) seed cake is used in bulk, can act as promising substitute to Neem seed cakes. On the request of Manufacturers, with the help of innovative herb growers of Chhattisgarh, we conducted many field trials, at different locations. We have found it effective in terms of performance in increasing the growth. It is specially good for Safed Musli (*Chlorophytum borivilianum*) production, because the application of Neem based formulation on Musli crop many times results in bitter taste of tubers. When we conducted detailed experiments to evaluate the effects on quality of medicinal crop produce. The results were discouraging. The seed cake mixtures resulted in low saponin in Safed Musli. As you know, Saponin is a natural chemical responsible for medicinal properties of Safed Musli. When we analyzed the other crop produces, we found traces of pesticidal residues. This was very surprising observation for us and also it was beyond imagination that why we are getting

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pesticidal residues in organically grown crops. Our soil was virgin, all inputs were organic, the planting material was free from pesticidal residue, our fields were far from the fields where agro chemicals were in use. We decided to analyze the mixture of seed cake used as organic input. Surprisingly, in mixtures, heavy amount of pesticide residues were there. After focusing our studies on source, we got the source of chemicals. In most of the areas where Andi (Castor) is under cultivation, the farmers use fertilizers and pesticides in bulk. In many years, when the insect and disease infestation are high the use of agrochemicals increases many folds. The manufacturers of seed cake mixtures, are using the seed cakes, obtained from these produces. Knowing or unknowingly, they are providing the seed cake mixture having agrochemicals, in the name of organic inputs. For every farmer it is not possible to search the reason and to stop the use of mixtures having pesticidal residues. It is a responsibility of our Agricultural researchers to conduct the research work on this aspect and through Agricultural extension workers, aware the common farmers specially the organic growers about this unknown enemy to quality crops. Through this article, I also want to suggest the manufactures to use the seed cake of herbs collected from forest or from organically grown produces.

As mentioned earlier, the organic growers have limited options in terms of organic inputs, when the organic experts aware of harmful effects of seed cake mixture convince them about its possible harms; they are feeling difficulty in choosing new products and seeing all new organic products with suspicion. I personally feel that now the time has come to guide the growers by the organic and Agriculture experts, in real sense.

Thank you much for reading the article.

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### **Traditional medicinal knowledge about common herbs in Chhattisgarh, India : Recent interactions with the herb vendors of Ambikapur region.**

The climatic conditions of Northern hilly parts of Chhattisgarh are entirely different from the climatic conditions of Chhattisgarh plains and Southern plateau region. This is the reason, many valuable and unique herbs occur naturally in this part of Chhattisgarh. I have written a lot about in depth traditional medicinal knowledge, the traditional healers, herb collectors, traders, senior natives and herb vendors of this region, are having. Through the recent interactions with the herb vendors of Ambikapur region, I have collected an additional information. I am giving the details in present article.

Besides the use of Arusa (*Adhatoda vasica*) plant parts in treatment of respiratory troubles, the herb vendors of Ambikapur are aware of use of its leaves in treatment

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of toothache. They boil the leaves in water and prepare a decoction. The gargle with this decoction provides great relief from intense toothache. Arusa is present in the list of medicinal herbs, the herb vendors of Ambikapur region collect for sell. In this part of Chhattisgarh, the natural population of Arusa is relatively high. In many parts it occurs as wasteland and roadside weed. The natives aware for its importance never miss to use it. In treatment of stomatitis, the herb vendors of Ambikapur use many herbs and herbal combinations. They collect the bark of Bakain (*Melia azedarach*) and dry it in shade. After drying it is crushed and converted into powder. In this powder, Kattha (*Acacia catechu*) is added and combination is prepared. This combination is applied inside the mouth as treatment of stomatitis. It is considered as one of the promising treatments. The herb vendors prepare another herbal combination by using Elaichi (Cardamom) and Supari (Betel nut). Both herb parts are burnt and ash is collected. The combination of ash is applied inside the mouth as treatment. Although Majuphal (*Quercus infectoria*) is not a native to Chhattisgarh but for the herb vendors, it is not difficult to get this herb and its different parts. They collect it from the herb vendors of different states of India and supply it to the traditional healers of Chhattisgarh aware of its use. The herb vendors of Ambikapur are also aware of many uses. In treatment of Kanthmala (*Scrofula*), they prepare an aqueous paste by mixing Majuphal in Sirka (Vinegar) . This aqueous paste is applied externally on affected parts as treatment. The herb vendors have deep faith in this traditional use. In treatment of diarrhoea, they use Majuphal based herbal combination. In addition to Majuphal, Bambri Gond (*Acacia nilotica* Gum) and Afeem (Opium) are added in this combination. The combination is given a shape of small globules at the size of Ber (*Ziziphus* fruit). The globules are taken internally with water. The use is continued till complete cure. They are aware of use of another Majuphal based herbal combination. In this combination, Afeem and Ajwain (*Carum copticum*), are mixed with the equal amount of Majuphal. The herb vendors prefer the first combination and consider it more promising. The traditional healers of Ambikapur region are also aware of these combinations. They confirmed its promising effects. In treatment of respiratory troubles, the herb vendors of Ambikapur region use many herbal combinations. Like the natives and traditional healers of other parts of Chhattisgarh, the herb vendors of this region are also aware of use of Fudhar (*Calotropis gigantea*) leaves in treatment of Asthma. The leaves are taken internally during winter season like Paan (Betel vine) leaves. The herb vendors also use the dry flowers of Tambhakhu (Tobacco) in treatment of Asthma. The flowers are burnt and ash is collected. The ash is mixed with water and the solution is kept as such for three days. After this duration, the leachate is collected and taken internally as treatment. According to the herb vendors it acts as both curative and preventive to Asthma.

Although this article is an additional article to previous articles but from above mentioned traditional medicinal uses, it is clear that I have to visit this region many more times to gather more information on traditional medicinal uses of common herbs in this part of Chhattisgarh.

Thank you very much for reading the article.

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### **Lal Chita (*Plumbago rosea*, family *Plumbaginacea*) as medicinal herb in Chhattisgarh, India.**

In previous articles, I have written a lot regarding botany, traditional and medicinal uses of Chitra (*Plumbago zeylanica*) in Chhattisgarh. Although less in number but Lal Chita is also present in wild in Chhattisgarh. In many parts of state, it is planted as ornamental herb in gardens for its beautiful flowers. According to the reference literatures, the roots of Lal Chita possess same properties as Chita but the traditional healers of Chhattisgarh, consider Lal Chita more promising in treatment of many diseases. Through the ethnobotanical surveys conducted in different parts of Chhattisgarh, I have collected many valuable information on traditional medicinal uses of Lal Chita. I have observed that the traditional healers of Southern Chhattisgarh are more aware of its medicinal uses as compared to the healers of other regions. Before giving the details, I am describing its botany, I have noted from reference literatures. Botanically, it is a shrub having height upto 90 cm (even more in Chhattisgarh conditions); Stems herbaceous, erect, striate; Leaves large, oblong, attenuate, obtuse, base passing into amplexicaus, ex-auriculate petiole; flower 3-5 cm long in long terminal axillary, lax spikes; Corolla tube slender, limb wide, rosy scarlet.

The traditional healers of Bhopalpatnam region consider this herb as tonic. They add the roots and root barks in different herbal combinations used as body tonic. The natives interested in gaining more weight, are suggested by the healers to take the roots of Lal Chita. Its roots are specially suitable for the patients having less vitality. The healers give it to the patients recovering from exhaustive troubles. I have mentioned in previous articles that the herb collectors, vendors and traditional healers use many herbs and herbal combinations to solidify the Para (Mercury). The traditional healers of Bastar region informed that Lal Chita possess special properties that can be used to solidify the Para. The traditional healers of Southern Chhattisgarh use the roots of Lal Chita in combination with other herbs internally to flush out the foreign bodies and toxic material present inside the body. The traditional healers of Chhattisgarh specialized in treatment of Safed Dag (Leucoderma) use Lal Chita very frequently. It is used both internally as well as externally. It is considered more promising as compared to the common Chita. According to the reference literatures related to different systems of medicine in India specially in Ayurveda, it is mentioned that Lal Chita roots are fattening, alternative and cures leprosy.

As it is considered as substitute to *Plumbago zeylanica*, not much work have been done on cultivation aspect of this herb. As mentioned earlier, that the traditional healers of Chhattisgarh give equal emphasis to both species, with the help of innovative herb growers, we are trying to develop agronomical practices for commercial cultivation of Lal Chita. The herb collectors of Chhattisgarh confirmed that there is huge demand of both species of Chita in national markets. They also

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informed that due to commercial exploitation its availability is decreasing in natural forests. We are expecting that by promoting its cultivation, we can reduce to pressure on natural forest to great extent.

Thank you very much for reading the article.

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### **My recent visit to Bhawanipatna, Kalahandi district, Orissa (India) II. The Workshop Day.**

As I always write in my articles, due to unawareness about medicinal and aromatic plants many farmers are cheated by the consultants and so-called experts. This problem is relatively intense in case of Indian farmers. The formation of Association not only provides protection against cheating but also it helps in getting new information available with the members of that Association. After realizing the importance of Association now many Associations are emerging in different states. Chhattisgarh Agro Herbal marketing federation is one of the promising examples. I have never experienced the enthusiasm, the members of KMPGA (Kalahandi Medicinal Plants Grower's Association) is having. This is new borne association but to see the dedication of members, it looks like old organization. Within a month of its formation they organized the workshop on prospects of medicinal plant in Kalahandi district. Over 20 invited speakers from different corners of India were invited to share their experiences in the field of Indian medicinal and aromatic plants. These plants are new for the farmers of Kalahandi and they want to start its cultivation only after understanding the all aspects particularly the marketing. Most of the speakers gave good lectures on different aspects of herbs except marketing. I observed that the farmers are more eager to know about potential markets and the way of marketing.

In my lecture when I gave the information on medicinal importance and trade of medicinal mite Rani Keeda (*Trombidium* sp.) the participants informed that in Orissa it is known as "Sadhav Bav" locally. I informed them that they can earn from this mite, like the natives of Chhattisgarh region. Many participants were eager to know about Safed Musli (*Chlorophytum borivilianum*) crop. When I informed that at present, most of the Musli farmers are cultivating this crop just for selling it as planting material and no one is taking interest in its trade, the participants felt satisfaction because they were aware of this planting material business and they are waiting for confirmation from any specialist. Many speakers from Andhra Pradesh specially Dr. Manoranjan Bhanj, Chief Executive, Andhra Pradesh Medicinal Plant Board warned the farmers to avoid the commercial cultivation of Safed Musli without knowing its demand and trade. Later, he informed me that he has excluded the name of Safed Musli from the list of medicinal crops promoted by the State Medicinal Plant Board. Many participants were from other parts of Orissa where Safed Musli is under-cultivation. One such

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farmer approached to me with a complaint that he has planted Safed Musli in over 20 acres and invested big sum and the sellers have convinced them they will provide the good market. So why you are discouraging the new farmers ? I replied that whether the agreement is in paper or it is oral agreement, he replied that it is oral agreement. I am aware that this farmer was cheated by the seller. If anyone provides buy back scheme in written with all legal formalities, I suggest the farmers, do not hesitate to plant the herbs but if it is oral commitment, then please be aware as there are hundreds of such cases in which the farmers are cheated. Many speakers gave emphasis on commercial cultivation of Lemon grass and Kalmegh (*Andrographis paniculata*) with promising marketing facilities. In Chhattisgarh, we are having bitter experiences. We are not getting good returns from Lemongrass and the huge quantity of Lemon grass oil is dumped in different places. Like in Chhattisgarh, the natural forests of Orissa are also rich in *Andrographis* herb. Hence, it is the wastage of time and money to cultivate the herb present in wild. This is the reason, the *Andrographis* growers are not getting good price for the produces. I am not in favour of promoting such herbs in Kalahandi region. Many speakers promoted the cultivation of improved varieties of Aonla (*Phyllanthus emblica*), for medicinal purposes but possibly they are not aware that Aonla fruits of wild origin, rich in fibre, are more important as far as medicinal properties are concerned as compared to the improved varieties. Most of the speakers delivered their lectures in English and as research paper but majority of participants were not knowing English and they were expecting the lectures in Oriya or Hindi and in place of research papers (with data) they were in search of lecture with basic information. The organizers have done their best to make the workshop, the successful event. I appreciate their sincere efforts. I am confident that the medicinal plants grower's association of Kalahandi district will present an ideal model and example for the herb growers of other parts of India.

Thank you very much for reading the article.

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### **Gundhi Van (*Eupatorium* sp.; family *Compositae*) as new medicinal herb in Chhattisgarh. India.**

For the first time, this herb was seen by the herb collectors, forests officers and traditional healers of Southern Chhattisgarh. The forest officers informed me that this is newly introduced herb in forest and probably it came from Orissa state. In many parts of Orissa including Kalahandi region it is a common weed. Unaware of its medicinal potential, the state forest authorities of Chhattisgarh have declared it as new forest weed. The traditional healers of Chhattisgarh have welcomed this new herb and now they are using it as medicinal herb. Although the reference

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literatures claim that only one species of Eupatorium is present in Chhattisgarh i.e. E. riparium but I have seen over 3 species of Eupatorium in different parts. The traditional healers are aware of medicinal properties of all three species. Through the ethnobotanical surveys conducted in different parts of Chhattisgarh, I have collected few but important information on traditional medicinal uses of this herb. Before giving the details, I am describing its botany I have noted from reference literatures. Botanically, E. riparium is annual or perennial, decumbent to ascending herbs, 30-60 cm high; Leaves petioled, elliptic-lanceolate, narrowed and entire at base, sparsely serrate - dentate above, glabrous; Heads in corymbose panicles, Involucral bracts linear - lanceolate, sub-acute, hairy; Achenes black, hairy on ribs, pappus white.

The traditional healers engaged in search of its potential uses have no idea about the research works already done in different parts of the world. They are trying different parts of Eupatorium both internally as well as externally in treatment of all common diseases. According to them, in many cases they are getting success and also in many cases, this herb is creating problems. To nullify the harmful effects of Eupatorium, the traditional healers are trying the herbs present in vicinity of this herb. The traditional healers have found the herb useful in treatment of joint pains. Also, they use it internally in combination with other herbs in order to nullify to effect of snake venom. Many healers informed that the decoction prepared by boiling the whole herb in water, is showing good results in skin related troubles. I am in touch with these healers and I am confident that very soon this herb will establish as potential medicinal herb among the traditional healers.

Many species of Eupatorium are promising Homoeopathic drugs. Dr. E.A. Ferrington writes in his famous book. "A clinical materia medica" that Eupatorium perfoliatum or the bone set, is a popular remedy in malarial districts for chill's and fever. In this disease it is indicated by the following symptoms; the chill begins from seven to nine A.M., preceded by headache and insatiable thirst, which rarely continues into the fever. You may also think of Eupatorium perfoliatum in influenza with hoarseness worse in the morning and cough with extreme soreness along the trachea and even to the finest ramifications of the bronchial tubes. According to reference literatures, it is mentioned that E. triplinerve is used as diaphoretic, diuretic, emetic and useful in treatment of ulcers, jaundice, Scurvy and in fomenting sores. Its English name is Ayapana Tea. The herb collectors of Chhattisgarh gave me valuable information. They are collecting its different parts from wild and selling it to the herb traders. It means now various components of the state have started generating income from this so-called weed. Now the time has come that the Homoeopathic experts of Chhattisgarh must start the clinical trials to evaluate the efficacy of local Eupatorium species. I am confident that their research will help us in establishing this weed as useful herb. I have one more good news. In the experiments on Allelopathic effects of Eupatorium, conducted with the help of innovative herb growers I have found that this herb can be used as promising insect repellent.

Our effort will be fruitful, if we will prevent the application of first drop of weedicide, that will be expected to be applied very soon, to manage this herb in wild because

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the weedicide companies are happy with the introduction of Eupatorium in Chhattisgarh. There are viewing this introduction as new business opportunity. We will try our best of protect our ecosystem from these chemicals.

Thank you very much for reading the article.

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### **Karra (Cleistanthus collinus, family Euphorbiaceae) as medicinal herb in Chhattisgarh, India.**

When insects attack on rice crop, the farmers of Southern Chhattisgarh prepare a special herbal solution by using Karra and Neem (Margosa) leaves in equal proportion. The leaves are crushed and juice is extracted. About 1.5 liters of juice is mixed with 112 liters of water and sprayed on standing crop. The concentrations can be increased or decreased according to the intensity of insect infestation. According to the rice farmers, this herbal solution manages the problem effectively. In many cases the farmers use it as last hope, when all agrochemicals fail. Recently Shri B. Rao Godbole, a well known traditional healer of Bhopalpatnam region informed me about its popularity in this region. The rice farmers plant this tree near to crop fields in order repel away the insects. During recent visit to Bhawanipatna (Orissa) region I have observed this tree in wild. It is locally known as Karla. The natives of this region are aware of its pesticidal properties. Shri B. N. Hota of Bhavanipatna region informed me that the forests of Karlapat is named due to dense population of this tree. In Bhopalpatnam region, Karra is known as Korse Chettu. In reference literatures, it is neither describe as medicinal plant nor written about its pesticidal properties. It is mentioned that Garari (its Hindi name) Cleistanthus collinus (Syn. Clutia collina) is a small tree distributed in different parts of India. The bark, leaves and green fruits are used as Ten, Writing and printing papers of satisfactory quality are reported to have been made from wood. This plant is considered as poisonous. The extract of leaves and fruit acts as a violent gastro intestinal irritant. Its use as fish poison by many tribes of India has been mentioned.

The laboratory and field experiments conducted in different parts of Chhattisgarh with the help of innovative herb growers, revealed that this herb is a boon for the pest management in many medicinal and aromatic crops. But its use has its own limitations. We have found that the extracts and leachates of different parts of Karra are harmful to many crops. We are now trying the extracts and leachates of Karra on wild relatives of these sensitive crops, occur as weeds. By this way we can use the discouraging results in promising way. We have observed that the Karra plant parts can be used to manage Aphid problem in Kevatch (Mucuna pruriens) crop, successfully, We have found that in Safed Musli (Chlorophytum borivilianum) crop, in larger doses Karra extracts produce bitterness in tubers.

The traditional healers of Chhattisgarh are aware of few but important medicinal

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uses of this so-called poisonous herb. The decoction of this herb is used in treatment of skin troubles. It is considered as a boon for the patients of Leucoderma. The healers informed that they use more herbs in this decoction to nullify some harmful properties of Karra. Shri Vishal Bharat, a well-known traditional healer of Bastar region, was aware of its use in treatment of different types of cancer. Unfortunately, he is not with us and also his valuable knowledge about Karra.

The rice growers of Chhattisgarh are not only using this herb as natural pesticide but they have standardized its doses. This is not wrong to say that they are "True Scientist". We must appreciate their sincere efforts. Through the on-going ethnobotanical surveys, I am trying my best to gather more information on various aspects of this herb. I will give the details in coming articles.

Thank you very much for reading the article.

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### **Adhapushpi (*Trichodesma indicum*, family Boraginaceae) as medicinal herb in Chhattisgarh, India.**

This is very surprising to note that in reference literatures related to different systems of medicine, not much has been written on medicinal properties and uses of this herb. In reference literatures on weed science, *Trichodesma* is mentioned as a problematic weed. In Chhattisgarh it occurs as a common herb in crop fields, bunds and wastelands. Through the ethnobotanical surveys conducted in different parts of Chhattisgarh, I have collected few but important information on traditional medicinal uses of *Trichodesma*. Before giving the details, I am describing its botany, I have noted from reference literatures. Botanically, it is a hispid, much branched, erect annual herb; Leaves simple, opposite, very variable in shape, sessile, ovate, oblong or lanceolate-oblong, obtuse or sub-acute, clothed with stiff hairs, arising from tubercles; Flowers pale blue, changing to pink or white on drooping axillary stalks, cone of anthers large and very pointed, clothed on the back with dense white hairs; fruits pyramidal four-ribbed nutlets, smooth on the outer, rugose, regularly pitted anther inner face. According to Ayurveda, *Trichodesma* herb is acrid, bitter, thermogenic, emollient, alexiteric, anodyne, anti-inflammatory, constipating, carminative etc.

The traditional healers of Chhattisgarh specialized in treatment of snake bites and scorpion stings very frequently use this herb alone or in combinations with other herbs in treatment. How it is used, is a trade secret of the healers. Many healers informed that it is used both internally and externally at a time to get the promising results. The traditional healers of Chhattisgarh Plains use this herb in treatment of diseases related to the urinary system. The name of *Trichodesma* is not present in the list of medicinal herbs having any demand in national and international markets. The herb collectors of Chhattisgarh have confirmed this.

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Although the above mentioned traditional medicinal uses are not enough to establish *Trichodesma* as potential medicinal herb but its use to nullify the harmful effects of venom, gives it a reputed position among to healers. Through the on-going Ethnobotanical surveys, I am trying to gather more information on traditional medicinal uses of this herb. I will give the details in coming articles.

Thank you very much for reading the article.

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### **My recent visit to Bhawanipatna, Kalahandi district, Orissa (India). III. Visit to Purlijharan waterfall.**

The dense forests present in surroundings of Phurlijharan waterfall are rich in natural bio-diversity. This is the region very near to human population but I got surprised to see the diversity. Phurlijharan waterfall is 15 Kms. from Bhawanipatna town. When I entered the Bhawanipatna region, I observed that the natives are using the Bamboo in place of boundary wall. It was new observation for me. Later, I got information that the natural forests are rich in Bamboo and as local material the natives use Bamboo as boundary wall. During my visit to Phurlijharan, Shri Narayan Khandelwal, Shri Biranchi Narayan Panda and Sushil Kumar Pradhan were with me. These youths are natives to Bhawanipatna region and having rich knowledge about the region. Although I have not visited all the forests and hills, but by visit to Phurlijharan, I got sufficient impression that the Kalahandi region is rich in natural resources and possibly due to unawareness about its utilization, the natives are not taking advantage of these resources. Shri Khandelwal, working as field officer in Sahara Parivar, informed that the Bhawanipatna town has developed in recent past. The hills are rich in natural mineral resources. Many experts from International organizations related to mining visit this area for surveys. Shri Khandelwal further informed that many experts claim that the natural forests are enough rich in mineral resources that it can bring prosperity in

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Kalahandi region. As a bio-diversity expert, I am not much happy with this news because I am aware that the mining activities damage the ecosystem. It is a curse for natural bio-diversity. By visiting the forests, I came to conclusion that the natives of this region can earn many times more through sustainable utilization of natural resources than the mineral resources. During my visit to Bhawanipatna region I got opportunity to meet the researchers of well known research foundation who have surveyed the region for herbs and documented the traditional knowledge. They informed that they have identified 210 herbs with ethnobotanical surveys in different parts of Kalahandi. I have listed over 500 species of herbs only in Phurlijharan waterfall region within an hour and with the help of youths listed out many traditional medicinal uses. This observation indicates that there is a need of dedicated and sincere surveys in this region. I met Mr. Rath, who was Assistant professor in History. When I asked him that many organizations have surveyed your region. Are you aware of their findings? The answer was discouraging. He informed that they are not aware that what information the organizations are collected. It is not available in public domain. I personally feel that it is not a fair work. Mr. Rath informed me that few decades back the forest cover was very dense but the mining activities and population pressure have destroyed these forests. The introduction of exotic species of Eucalyptus as commercial plantation has resulted in decrease in groundwater level. The youths informed me that the climate of this region is changing. Due to decrease in forest, now the wild elephant population has started creating problem in human settlement. Many more problems will arise, if any component of natural ecosystem is damaged. Shri Sushil Kumar showed me a herb Vajramooli (*Sida* sp.) and informed that as it is hard to uproot this herb manually it is named as Vajramooli. In Chhattisgarh, it is known as Bariyara. He further informed that the traditional healers of this region use it both internally as well as externally in treatment of many common troubles. Shri Khandelwal informed that the traditional healers of Kalahandi region are still giving their services without charging heavy fees and in interior forest where no medical facilities are available, these healers are playing an important role. In very limited parts of India. Jhum cultivation (Shifting cultivation) is in existence. Kalahandi is one of these parts. From hill top, we observed many remote villages situated in dense forest. I showed my eagerness to visit these villages and to interact and document the traditional knowledge but I am aware that my this life is booked for Chhattisgarh. In Jakam, near to Phurijharan water fall, I got opportunity to visit the medicinal plant garden where many native species have been planted with details regarding local names, scientific names and uses. This is good effort. I personally feel that more herbs must be included in garden. During visit to surrounding areas I saw the natural population of Kali Musli (*Curculigo orchoides*) and dormant tubers of Safed Musli (*Chlorophytum* sp.). This is a good opportunities for the researchers active in this region to collect different Safed Musli species from wild and to document the traditional medicinal knowledge about it. This region is an ideal place to study relationship between the natural flora and mineral resources. I have mentioned in previous articles that the traditional healers and herb collectors of Chhattisgarh are aware that the group of herbs clearly indicates about the mineral resources present inside the ground. As Kalahandi region is rich in both natural vegetation and mineral resources, the relationship can be studied more easily.

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The awareness about herbs and forests in surrounding areas, present in youths like Shri Khandelwal, assured me that our young generation is taking keen interest in the natural bio-diversity and worrying about its destruction. This awareness will protect our forest upto long time.

Thank you very much for reading the article.

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### **Herbal dishes of Chhattisgarh India. 163. Takut Ke Ladwa I.**

Takut is a local name for strength or power. Takut Ke Ladwa ( Laddu) is sweet preparation prepared by the senior natives and traditional healers of Chhattisgarh. The main objective behind its use is to develop natural body resistance in order to get protection from different diseases round the year. Takut Ke Ladwa is prepared for providing extra strength to the patients recovering from exhaustive diseases, pregnancy or loss of vital fluids. Through the ethnobotanical surveys conducted in different parts of Chhattisgarh. I have listed out over 25 such preparations common in Chhattisgarh. The Takut Ke Ladwa I am describing here is prepared by the traditional healers of Chhattisgarh plains. I got the full details from the traditional healer of Mudpar village Shri Hanumat Prasad Verma. In this Ladwa, Harra (*Terminalia chebula*), Bahera (*Terminalia bellirica*), Aonla (*Phyllanthus emblica*), Gondla (*Cyperus rotundus*), Bemchi (*Psoralea corylifolia*) and Baibirang (*Embelia ribes*) are added as main ingredients. On the basis of availability of other herbs the traditional healers of different regions add more herbs in this preparation. According to Shri Verma, this preparation is specially recommended for the patients having skin related troubles.

**Material Required:** All ingredients in powder form, cow ghee, Shakkar (Sugar), Gahun Ata (Wheat flour)

**Method of Preparation:** Cow ghee is taken in pan and all ingredients are added. The mixture is roasted well and sugar is added in form of Chashni (syrup). After thorough mixing the mixture is given a shape of Laddu. In general, the patients are suggested to take two Laddus twice a day as treatment. This preparation is not popular among the common natives.

For the botany, traditional and reported medicinal uses of the herbs used as ingredients, I suggest you to read my previous articles

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### **Traditional medicinal knowledge about different Shurbuts in Chhattisgarh, India 81. Pechish Bar Shurbut.**

Pechish is local name for Dysentery. For the first time, I got information about this Shurbut from the traditional healer of Bastar region Shri Vishal Bharat. He was using this Shurbut very frequently. In most of the cases, particularly at initial stages, this Shurbut acts as promising medicine. This preparation is not common among the natives. Through the ethnobotanical surveys conducted in different parts of Chhattisgarh I have observed that the traditional healers of many parts are aware of this preparation but they prefer to manage the problem of Dysentery through common herbs given in form of decoction or powder. In this Shurbut, Aonla (*Emblica officinalis*) and Bael (*Aegle marmelos*) are used as main ingredients. To prepare the Shurbut, Aonla fruit juice and Bael fruit pulp are mixed in equal proportion. Sonth (Dried Ginger) is added in half quantity. The combination is boiled to prepare the decoction. Separately, sugar is boiled in water to prepare the Chashni (Syrup). Chashni and decoction are added to prepare the Shurbut. Diluted by water, it is used round the year in treatment of Dysentery. Although this Shurbut is not much popular now but from documentation point of view, it is important information.

For the botany, traditional and reported medicinal uses of the herbs used as main ingredients, I suggest you to read my previous articles.

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#### **My recent visit to Bhawanipatna, Kalahandi District, Orissa (India). IV Visit to herbal farms.**

The tribles engaged in shifting cultivation grow a vigour species of Arhar or Rahar (Cajan sp.), locally known as Kandul. Without any chemical or organic input this herb grows vigorously and this is the reason the tribles get good yield. One ratooning of this herb gives three times more yield than the first yield. Many such herbs I have seen in Herbal Farm of Shri B.N.Hota, Retd. DFO of Bhawanipatna region. I got opportunity to visit his form on December 14, 2003. I have found his farm as demonstration farm rather than the farm engaged in commercial cultivation of medicinal herbs. Shri Hota informed that he is evaluating the performance of different medical herbs in the climate of Kalahandi so that suitable herbs can be recommended to the herb growers. He is also cultivating vegetable crops like Brinjal, Chili etc. in his farm. In small land, he is taking Safed Musli (Chlorophytum borivilianum) crop. The important observation was that this farm was organic farm. Shri Hota is not using any fertilizer or chemical input in both medicinal and vegetable crops.

In fence, he has planted Giloi (Tinospora cordifolia) . Like the innovative herb growers of Chhattisgarh, Shri Hota is also using Genda (Tagetes sp.) And Kalmegh (Andrographis paniculata) as guard crop. He complained that these

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herbs are not giving good results. I suggested them to plant three dense rows of Ganda and Kalmegh in order to get real effects. He has planted many Nishoth (Ipomoea turpethum) herbs after providing support. He informed that the nearby forests are rich in natural population of this herb. I asked, if this herb is present in wild, then why you are conducting trials for cultivation. He has no answer. For soil conservation purposes Shri Hota has planted Broom grass. He informed that the problem of wilt is not common in Brinjal field but there is attack of Leaf curl virus in Chilli crop. I informed him about the research findings of Gujrat farmers reported by Honey bee Network. With the help of seed treatment by raw milk of cow, this disease can be managed. In order to avoid the risk of wilt, I suggested him to adopt soil solarization technique. He complained the increased infestation of Motha (Cyperus sp.) In fields. I suggested him to invite Suar (Pigs) to uproot it in fields. I have mentioned in previous articles that the natives of many parts of Chhattisgarh take the services of Pig to root out the Motha in crop fields. This year is first year for his Musli trial. He is aware that Musli is very costly crop and it is beyond the reach of common farmers. I suggested him to go for saponin content test in order to access the quality of produce. He is getting good results from Safed Kevatch (Mucuna pruriens white seeds), but after seeing its poor demand in national markets he is now planning to use the seeds in form of medicine for the welfare of his relatives and friends. I suggested him to use Mucuna as cover crop to smother the weed growth and also as a source of Nitrogen, till its demand increase in national market. I also suggested him to plant Black seeded variety to get good market. For demonstration he has planted Karra (Cleistanthus collinus) and Kali Zeeri (Centratherrum anthelminticum Syn. Vernonia anthelmintica), I suggested him to utilize these herbs for pest management in organically grown crops. During the visit, many botanists from Bargarh region of Orissa were there, We identified many medicinal weeds like Trichodesma sp. In Shri Hota's crop field.

Later, I visited to Shri S.K. Mund's Farm where his team is planning for cultivation of medicinal crops. During selection of field, I have seen over 55 medicinal herbs growing as weed in his fields. I suggested him to take the advantage of these medicinal weed like the Chhattisgarh farmers.

The enthusiasm of natives of Bhawanipatna region is a matter of appreciation. I assured them that I will extend my full support to develop this region, as model zone for the herb growers around the world, if they wish. Like Kandul many unexploited and potential medicinal herbs are present in rich land of Kalahandi. There is a need to pay sufficient attention in this direction.

Thank you very much for reading the article.

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**Medicinal herbs of Chhattisgarh, India having less known traditional uses.**  
**90. Rametha (Lasiosiphon eriocephalis, family Theymelaeaceae).**

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Although in isolated patches but this herb is present in natural forests of Chhattisgarh, particularly in Northern parts of Chhattisgarh. The natives have yet not coined its local name. Rametha is its name, by which the herb traders purchase its different parts from the herb collectors. I have seen very few plants of Rametha in wild but when I showed its coloured photo graphs to the traditional healers of different parts of Chhattisgarh, many of them informed about its different traditional medicinal uses. Without any delay, I am eager to document this traditional knowledge. The detailed search is on and after getting more information, I will write more articles on this herb.

Botanically, Rametha (*Lasiosiphon eriocephalus*) is a much branched large shrub with mottled bark; leaves opposite or scattered, sub-sessile, oblong lanceolate, glabrous above, silky beneath; Flower in erect, dense terminal heads, surrounded at the base by an involucre of silky velvety bracts; yellow; perianth-tube densely silky velvety; lobes four, oblong flat, with a linear bifid scale at each division; Fruits ellipsoid - oblong, pointed, enclosed in the perianth. Flowering time December to May in Chhattisgarh conditions. Its leaves and barks are reported as parts having medicinal properties. Its traditional uses as fish poison has been reported in reference literatures.

The traditional healers of Chhattisgarh specialized in treatment of different types of cancer use the leaves and bark of this herb both internally as well as externally in treatment. Shri Vishal Bharat, a well known traditional healer of Bastar region, once informed me that it is a boon for the patients having breast cancer. Although he has not disclosed the formulation to me but I have seen its additional in formulations many times. He was considering the barks more powerful than the leaves. Although it is not reported in reference literatures but the traditional healers of Chhattisgarh use its roots also. It is used externally in treatment of swellings. In reference literatures related to different systems of medicine I have yet not found any details regarding its medicinal properties and uses. The natives are not aware of its use as fish poison, as reported in reference literatures.

Officially, the name of this herb is not present in list of medicinal herbs having any demand in national and international markets. The herb collectors of Chhattisgarh informed that they collect it as per demand. It is not a routine item. I am trying my best to gather the information on end uses of this herb for which the herb traders purchase it.

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## Introduction and promotion of exotic herbs: A curse for natural bio-diversity. I . Eucalyptus

Few days back a representative of one plantation company of Orissa informed me that since last ten years they have planted Eucalyptus in more than 31,000 hectares of land in Orissa and neighboring states, I shocked. During my recent visit to Bhawanipatna region of Orissa, I observed the escape of Eucalyptus tree from plantation site to natural forests. When I reached the Bhawanipatna town, the natives informed that many farmers have grown this tree in plantation. In Chhattisgarh , many companies are encouraging the farmers to plant this tree for assured returns. Eucalyptus is not a native to India. According to the reference literatures, Eucalyptus is ever green, aromatic tree or sometimes shrub, variously known as Australian Gum, Blood wood, Blue Gum, Eucalypt, Gum Tree, Iron bark, Stringy-bark, Box etc, characteristic to Australia and Tasmania, extending North to New Guinea, the Philippine Islands, Timor and Java, introduced the world over in more than 80 countries. About 115 species mostly tall, straight and clear boled trees, introduced into India. I have some practical experiences to explain how this introduced species is becoming curse for Indian bio-diversity. I am giving some examples.

The honey collectors of Chhattisgarh informed me that this tree has killed their business. The large scale plantation of this tree is resulting in change of taste of Honey and this is the reason the Honey buyers at Kolkata city are not showing interest in modified Honey. Many traditional healers have similar complaints. These healers were using Madharas (Honey) collected from local forest. The monoculture of Eucalyptus has changed the medicinal properties of Honey. In Chhattisgarh when many herb growers tried medicinal herbs as intercrop between the rows of Eucalyptus they got surprising results. The seeds of medicinal crop Kasturi Bhendi (*Abelmoschus moschatus*) failed to germinate. Later , we confirmed it in laboratory experiments that the leachates and extract of Eucalyptus have positive (inhibitory) allelopathic effects on Kasturi Bhendi seeds. In case of many herbs like Safed Musli (*Chlorophytum borivilianum*), Asgandh (*Withania somnifera*) etc, the farmers have observed poor growth. When we analyzed the soil, we have noted marked increase in acidity particularly in old plantations. It is already reported in reference literatures that due to slow decomposition of leaves and other factors, the soil develops the problem of acidity within it. Many medicinal crops like Kevatch (*Mucuna pruriens*), Lemon grass etc. performed well in between Eucalyptus rows. Its growth was good and the crops resulted in high yield but when we analyzed the produce for quality parameters. The results were discouraging. These produces were poor in quality. As you know, the quality plays a very important role in making any herb really potential. The traditional healers of Chhattisgarh using herbs, insects and mites as medicine are hesitating (or avoiding) to collect these raw materials near to the Eucalyptus plantations. They confirmed that the herbs or insects collected near to the Eucalyptus plantation

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possess altered medicinal properties. You can get hundreds of evidences, from the Chhattisgarh farmers that how the ground water table of their fields has gone down after the plantation of Eucalyptus trees. The natives of Bhawanipatna region have suspicion that the large scale plantation of Eucalyptus has changed the climate of the region to great extent.

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In ancient Indian literatures it is clearly mentioned that the introduction of exotic herbs must be avoided. We are aware that how the introduction of any new component in any ecosystem, damages the whole ecosystem. Many private companies are engaged in promotion of Eucalyptus trees. They are taking the advantage of "Ego problem" among the scientific community. Many scientific reports claim that Eucalyptus is harmful for our ecosystem whereas many claim that it is a good tree. No one is observing or reporting the field experiences, the growers, traditional healers, herb collectors etc are facing. No doubt, Eucalyptus plantation gives good returns to the farmers but no one is aware that what harms this plantation will do by affecting the soil fertility and by damaging our ecosystem. As a biodiversity researcher, I am feeling guilty that the Eucalyptus plantations are increasing and I am unable to stop this damage. I decided to write at least an article to motivate the researchers to come forward and stop this damage to our ecosystem. I would like to request them also to search promising indigenous alternatives to Eucalyptus, so that we can fulfill the demand of paper industries regarding Eucalyptus wood.

The researchers and experts associated with these companies give many examples and make arguments that the plantation is beneficial in all aspects but they are also aware about the extent of damage these exotic trees are causing. They can do nothing. After all it is a question of their survival.

Many farmers of Bhawanipatna region assured me that they will stop the further extension of Eucalyptus plantation. I am expecting such initiatives from the Eucalyptus growers of other parts of India also.

Thank you very much for reading the article.

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### **Unidentified species of Safed Musli (*Chlorophytum* sp.) In Southern Chhattisgarh, India: An effort to categorize the species according to the natural habitat.**

According to the reference literatures, hundreds of species of *Chlorophytum* are present in different parts of the world. In India, about thirteen species have been reported so far. I have mentioned in my previous articles that the dense forests of Chhattisgarh are rich in natural population of *Chlorophytum* species and many unidentified species are also present. With the help of Gene bank at farmer's field and demarcation of spots in natural forests we are trying to study the various

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aspects of these unidentified species. We are in process of its identification. In the meantime, we have categorized the unidentified Chlorophytum species according to its natural habitat. We are monitoring these species in its natural habitat. In present article, I am giving the details of unidentified species and its different categories, in Southern Chhattisgarh. As Shri B. Rao Godbole, a well known traditional healer of Southern Chhattisgarh helped me in this work. I have named the categories as BRG - I, BRG - II etc.

(I) BRG - I: This species prefer black heavy soil having oiliness. This type of soil is specific to Bhopalpatnam region. The number of leaves is relatively more in this species as compared to the other species. On maturity, the leaf colour changes into copper (metallic) colour. In natural condition of Southern Chhattisgarh no insect or disease infestation has been observed. This species causes relatively more itching.

(II) BRG - II: This species grows in Murrum (Lateritic soil). It also grows in rocky soils. In nature, its rich population has been observed in areas where Saja (Terminalia alata) trees grow naturally. In natural conditions, the infestation of Sclerotium has been observed. Last year, Rice swarming caterpillar infested this species and this infestation was resulted in large scale destruction. The sticky-ness of tubers is very less. It shows that the saponin content in tubers is very less.

(III) BRG - III: This species grows in dense population of wild grasses. The tubers are long and the extent of stickiness is very high. This species is free from diseases and insect infestation. In many plants slight attack of Sclerotium, in form of root rot has been observed.

(IV) BRG - IV: This species occurs naturally in Tikra lands of Southern Chhattisgarh. This species is having grassy leaves and it is spreading types. This species is having relatively long life cycle and one can observed its green leaves and fruiting up to mid December.

(V) BRG - V: - The leaves of this species are wider and fleshy as compared to rest of the species (both unidentified and identified). It grows naturally along with streams and prefers moist soil. The leaves of this species remain green upto long time but less than the BRG-IV.

The naming of the species on the name of traditional healer gives me internal satisfaction. May I expect the similar working nature from the other researchers particularly those engaged in documentation of traditional knowledge? The search

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and studies on different known and unknown species of Safed Musli are in progress. I am confident that these observations will be of great help for the Safed Musli researchers around the world.

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### **Traditional medicinal knowledge about different Shurbuts in Chhattisgarh, India 82. Pet Ke Bemari Bar Shrubut I .**

I got information about this Shurbut for the first time from the herb vendors of Gandai Salewara region. This Shurbut is used as medicine in treatment of stomach (Pet) related troubles. As main ingredients, Unnab, Lasora(Cordia dichotoma), Gulab Pankhudi (Rose Petals) and Saunf (Fennel) are used. I have written a lot an different aspects of Unnab in my previous articles. I have yet not observed or noted its use in other parts of the Chhattisgarh. The common natives are not aware of this preparation. It is a trade secret of many herb vendors. The vendors aware of my on-going documentation work informed me about the ingredients. The herb vendors use it in self treatment. Many of them sell this preparation to interested persons. To prepare the Shurbuts, all ingredients are dried and crushed into powder. The mixture is dipped in water and solution is kept as such whole night. Next morning the solution is boiled and decoction is added in Chashni. Diluted by water, it is taken internally. According to the herb vendors, it acts as both preventive and curative to stomach related troubles. The herb vendors prefer its use during rainy season. In general, they prepare this Shurbut in bulk and use it around the year.

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### **Traditional medicinal knowledge about different Shurbuts in Chhattisgarh, India 83. Pet Ke Bemari Bar Shurbut II.**

Pet Ke Bemari means the disorders or disease related to stomach. I got information about the Shurbut used to treat the disorders of stomach from the herb vendors of Northern Chhattisgarh for the first time. The traditional healers of many parts of Chhattisgarh are also aware of this preparation but they prefer to manage the troubles with the help of common herbs and herbal combinations. This is the reason; this Shurbut is loosing popularity among them. The common natives of Chhattisgarh are not aware of this preparation. In this Shurbut, the leaves of Guajava are used as main ingredient. For the botany reported and traditional medicinal uses of Guajava, I suggest you to read my previous articles. The herb vendors informed me that this Shurbut is used both as preventive and curative to stomach related troubles To prepare the Shurbut the leaves are washed thoroughly and boiled in water to prepare the decoction. Separately, sugar is boiled in water to prepare the Chashni (Syrup). The decoction is added with Chashni to prepare the Shurbut. Diluted by water this Shurbut is taken internally in treatment of Stomach related troubles.

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### **My recent visit to Bhawanipatna, Kalahandi district, Orissa (India). V. Back to Raipur.**

I am not aware that upto what extent it is significant as I have observed colour variation of flowers of Beshram (*Ipomoea carnea*). In Chhattisgarh, particularly in plains, white flowered Beshram is common but on way and at Bhawanipatna region, I marked the pinkish flowers of Beshram. White flowered Beshram was relatively less. As you know, Beshram is an exotic weed, introduced in India as green manure crop but later it has established as roadside weed. The natives and traditional healers have discovered its many uses. Its different parts are in use as medicine in Chhattisgarh. I am eager to know whether, the variation in flower colour affects the medicinal properties or not ? In general, the traditional healers of Chhattisgarh have opinion that the flower and leaf colours are the indicator of medicinal properties. I collected some samples of this so-called weed to present it to the traditional healers. During my journey from Bhawanipatna to Raipur, I observed unique uses of locally available material and plants for livelihood by the natives of the different regions. Tad (*Borassus flabellifer*) grows as wasteland tree in this region. The natives use its dry leaves to cover the roof and windows of their homes in order to get protection from cold winds. This region is well known for Bamboo crafts. The Bamboo crafts are world famous. As mentioned in previous articles, this region is having rich population of Bamboo. I am not aware whether any organization or institution is taking interest in Bamboo research or not. Different parts of Bamboo possess valuable medicinal properties and uses.

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Bamboo as medicinal herb can generate huge revenue for the natives of this region. During journey, I observed red carpet of *Dinebra* sp., looking attractive in between lush green carpet of *Blumea lacera*. I was happy to see that the species declared as weed by some human beings are playing important role in making the scene beautiful and attractive. The mix growth of *Dinebra* and *Blumea* clearly indicates that there must be some chemical based relationship (Allelopathic relationship) exists between them. Whether this association result in higher medicinal properties or not? - It is a matter of scientific investigation. During return journey, I got opportunity to visit the local markets. Although in less number but I saw many natives selling herbs collected from nearby forest. From surface it looks that there is no herb trade exist in the region but the herb sellers informed that there is a big trade and over exploitation is creating problems for many herbs.

The visit to Bhawanipatna region was very informative for me. I personally feel that through systematic planning this naturally rich region can be developed as prosperous region. But to achieve this target, Sincere efforts and the help of dedicated workers are necessary.

Thank you very much for reading the article.

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### **Traditional medicinal knowledge about different Shurbuts in Chhattisgarh, India 83. Pet Ke Bemari Bar Shurbut III.**

I got information about this Shurbut for the first time from the traditional healer of Gunderdehi village Shri Chawda. According to him, this Shurbut is a boon for the patients having stomach (Pet) related diseases (Bemari). The traditional healers of other parts of Chhattisgarh are aware of this Shurbut but they use it less frequently. The common natives are not much aware of this preparation. I personally feel that from documentation point of view, it is very essential to document all available information, whether it is in use or not. As main ingredient Khoobkala is used. I have written a lot about Khoobkala in previous articles. I am not repeating it here. According to Shri Chawda, this Shurbut is specially suitable for troubles common in rainy season. He is aware of its other health benefits. It can also be used during fever in order to reduce the body temperature. It gives better results in alleviating the problem of Chronic cough. This is a matter of

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surprise that why this useful Shurbut is not much popular among the healers. To prepare the Shurbut, Khoobkala is crushed and converted into powder. Separately, sugar is boiled in water to prepare the Chashni (Syrup). The powder is mixed in hot Chashni and Shurbut is prepared. Diluted by water, it is used, round the year as medicine.

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#### **Traditional medicinal knowledge of different Shurbuts in Chhattisgarh, India. 84. Pet Ke Bemari Bar Shurbut IV.**

Pet Ke Bemari is disorders or diseases related to stomach. I got information regarding this Shurbut for the first time from the traditional healers of Narharpur region. Its use is limited to few traditional healers. According to the healers, in early days this Shurbut was in use but now they manage different troubles with the help of common herbs and herbal combinations. This is the reason that this

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Shurbut is becoming a thing of past. Hence it is very essential to document the information regarding this Shurbut. According to the healers this Shurbut is a boon for the patients having the problem of chronic constipation. It is also a good appetizer. In this Shurbut Jayathi is used as main ingredient. I have written a lot about the botany, traditional and reported medicinal uses of Jayathi in my previous articles. Jayathi is used in raw form also for the treatment. The preparation of Shurbut provides the opportunity for its off - season use. To prepare the Shurbut, Jayathi is dried and rushed into powder. Separately, Sugar is boiled in water to prepare the Chashni (Syrup). The powder and Chashni are added to prepare the Shurbut. In general, two teaspoonful of Shurbut is mixed in a glass of water and taken internally as treatment.

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## **Traditional Medicinal knowledge about common herbs in Chhattisgarh. India : Interactions with the small herb traders of Bagbahera region.**

The small herb traders act as link between the herb collectors and big herb traders. During the ethnobotanical surveys conducted in different parts of Chhattisgarh, I got enough opportunities to interact with these herb traders. As these traders meet many herb collectors daily, many of them having interest in medicinal uses of herbs, know much about different herbs. I have yet not conducted a separated survey focused on these small herb traders. From this article; I am starting a new series on interactions with the small herb traders. From the results of different surveys, I have sorted out the information provided by the small herb traders and in form of new articles, I am presenting this compilation.

I have noted that the small herb traders of Bagbahera region have in depth traditional medicinal knowledge about common herbs used in treatment of Adhasisi (Migraine). They mix Dhania (Coriander) and Koha (Terminalia arjuna) seeds in equal proportion and with the help of water and sugar, an aqueous solution is prepared. During attack, this solution is taken frequently in small doses. According to them, in many cases this combination reduces the intense pain. They are also aware of use of Chameli (Jasminum arborescens) flower extract in treatment of Migraine. The freshly collected flowers are crushed and juice is extracted. Few drops of juice is applied into the nostril as treatment. The flowers of Dupaharia (Mirabilis jalapa) are also used for the same purpose. Both herbs are grown as ornamental herbs and this is the reason it is not difficult to get the flower. The herb traders informed me that the patients must try all the options available and continue the use of specific herb or herbal combination having positive effect. From the herb collectors, they have received the information on herbal combination in which Banphasha (Viola sp.), Jatamansi (Nardostachys jatamansi), Gondla (Cyperus sp.), Gulab Phool (Rose flowers) and Dhania (Coriander) are used as main ingredients. The combination is taken in powder form, twice a day. It is considered promising at initial stages. The traditional healers of Bagbahera region are also aware of this herbal combination. They suggest the addition of Gorakh Mundi (Sphaeranthus indicus) in it to make the combination more promising. Gorakh mundi grows as winter weed in crop fields. The herb traders confirmed that they supply it in bulk to different buyers at national markets. Many small herb traders informed that the Jau flour (Barley Ata) can be used in form of aqueous paste externally on painful parts during attack in order get relief. They are also aware of use of Lasora (Cordia dichotoma) fruit pulp in same way in order to reduce the pain. Like Gorakh Mundi, Bhagrenda (Jatropha curcas) is also a common herb in Chhattisgarh. The small herb traders of Bagbahera region informed that its seeds can be used externally in treatment of Migraine. The seeds are crushed into powder and with the help of water an aqueous paste is prepared. This paste is applied on affected parts as treatment. In many cases, this application produces burning sensation. In such cases, this use should be avoided. When I asked the traditional healers of this region about the use of Bhagrenda, they replied that for better results, the aqueous paste must be applied on half portion of head free from pain. Observing my surprise, they said try it and

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inform. Later when I tried it on my family friends, I found both ways promising but the way, suggested by the traditional healers was more promising. Like the natives and traditional healers of other parts of Chhattisgarh, the small herb traders of Bagbahera region are also aware of use of Dhikuar Guda (Aloe pulp) and Andi (*Ricinus communis*) in treatment of Migraine. Both herbs are mixed and in form of aqueous paste applied on painful parts. They prepare another herbal combination by mixing Dhania, Aonla (*Phyllanthus emblica*), Gondla, Kaddu (Pumpkin) seeds and Sonth (Dried Ginger). This combination is used in same manner.

The in depth traditional medicinal knowledge, the small herb traders are having is a matter of surprise as well as appreciation. I am feeling proud to document this unique traditional medicinal knowledge.

Thank you very much for reading the article.

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### **Increasing infestation of Red Cotton Bug *Dysdercus cingulatus* (Hemiptera : Pyrrhocoridae) in medicinal and aromatic crop Kasturi Bhendi (*Abelmoschus moschatus*) in Chhattisgarh, India.**

Kasturi Bhendi (*Abelmoschus moschatus* syn. *Hibiscus abelmoschus*), family Malvaceae) is a popular medicinal and aromatic crop in Chhattisgarh. It is under cultivation as Kharif crop. According to the reference literatures, the oil obtained from seeds, possess an odour similar to that the musk (Kasturi) and its aromatic constituents have long been used in perfumery industry. Different grades of essential or aromatic oils, are marketed in Europe as high - grade perfumes. Different parts of Kasturi Bhendi possess valuable medicinal properties and uses. Its seeds are used as stimulants antispasmodic, stomachic, tonic, carminative and aphrodisiac. In Chhattisgarh, the herb growers are cultivating it organically. Since last two years, i.e. 2001-2002, 2002-2003, the heavy infestation of Red cotton Bug have been observed in different parts of Chhattisgarh. The infestation was maximum in Chhattisgarh Plains. It is observed that the herb growers are unable to manage this trouble through available organic inputs. The herb growers of Southern Chhattisgarh are getting little success in repelling this bug with the help of Karra extract. Karra (*Cleistanthus collinus*) is a local tree having reported pesticidal properties. In general, Red Cotton Bug is a common pest of Cotton and Bhindi (*Abelmoschus esculenta*). Both Cotton and Bhindi are under cultivation in many parts of Chhattisgarh. According to the reference literatures, the bug deprives the plant from carbohydrate, free amino acids and protein by sucking sap from the leaves and shoots. The insect is especially attracted to plants bearing mature and breaking pods kept for seed purposes. In reference literatures, the infestation of Red cotton bug on Kasturi Bhendi crop in Chhattisgarh region has

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yet not been reported. The traditional healers of Chhattisgarh specialized in use of Kasturi Bhendi as medicinal herb are taking keen interest in insect species attacking this herb. They are searching the possibilities of utilizing these insect species for medicinal purposes. As the organic inputs are not showing promising results in the management of Dysdercus, there is a strong need to search more options through the research.

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### **Traditional medicinal knowledge about common herbs in Chhattisgarh, India : Interactions with the small herb traders of Narharpur region.**

The small herb traders of this region work as link between the herb collectors and big traders of Dhamtari, a well known market for herb of Southern Chhattisgarh. Through the ethnobotanical surveys I have collected many valuable information on traditional medicinal uses of herbs from these herb traders. I am giving the details in present article.

The small herb traders of this region are aware of use of Saunf (Fennel) plant in treatment of Adhasisi (Migraine). The seeds and roots are collected and by boiling it in water decoction is prepared. The decoction is taken internally as treatment. According to the herb traders, long term use of this decoction roots out the trouble, specially at initial stages. Parsa is a common tree in this part of Chhattisgarh. Its scientific name is Butea monosperma. The small herb traders of this region purchase different parts of Parsa for trade. They informed that the aqueous extract of Parsa roots is very promising in treatment of Mirgi (Epilepsy). During attack few drops of extracts are applied into the nostrils. They have deep faith in this

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traditional use. Many traders are aware of use of Goat (Bakri) horn in treatment. The horn is burnt and fumes are directed into the nostrils. Both treatments are still in use. The herb traders use the dry powder of Fafa (Grass Hopper) that infest the rice crop, in treatment of Mirgi. The insects are collected and dried in shade. After drying the insects are crushed into powder and with the help of water, solution is prepared. During attack few drops of solution is applied into the nostril. Fafa is considered as problematic pest in rice crop. I am feeling proud to document this unique traditional knowledge about the medicinal insect, Fafa. Many herb traders informed that the brain of Musua (Rat) can also be used for this purpose but this use is not popular among them. I have mentioned in previous articles that the herb vendors of Narharpur region sell a special locket having different parts of Musua specially lips and mouth parts. It is common belief in the region, that the use of this locket prevents the attack of Mirgi. From childhood, the natives use this locket. I am trying my best to search the science behind this belief. In case of eye related troubles, the small herb traders of this region use Dhikuar Guda (Aloe Gel) and Afeem (Opium). Both herbs are mixed and by wrapping it with the help of cloth piece, it is applied on eye lids. According to the herb traders, this application removes extract of this combination can be applied in form of drops inside the eyes. When I asked the traditional healers of Narharpur region about this use, they warned that overdose inside to eyes may result in harmful effects. Hence, one must be very careful while using the extract inside. In treatment of troubles related to eyelids, the herb traders use the roots of Punarnava (*Boerhaavia diffusa*). The roots are collected and dried in shade. After drying the roots are converted into powder and with the help of water an aqueous paste is prepared. This paste is applied on eye lids as treatment. They informed me about different types of Surma (Kajal). They prepare a special Kajal by burning dry fruit of Kohda (Pumpkin). This Kajal is applied in order to maintain the good eye health. Many herb traders use Kurru (*Sterculia urens*) gum to prepare Kajal. This Kajal is used in same way. In case of Motiabind (Cataract), the traders use a special herbal combination in which Harra (*Terminalia chebula*) fruit stone, Limau Rasa (Lemon fruit juice), fruit pulp of Reetha (*Sapindus emarginatus*) are used. The combination is applied inside the eyes, as treatment. The traditional healers of Narharpur region are also aware of this herbal combination. They add more herbs in it to make it more promising.

Many of the above mentioned traditional medicinal uses have yet not been reported in reference literatures. The herb traders are not only aware of these herbs and herbal combinations but they are also using it in day to day life. This is good sign.

Thank you very much for reading the article.

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**New Record of *Pycnarmon cribrata* (Lepidoptera: Pyralidae) on medicinal crop *Coleus* in Chhattisgarh, India.**

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*Coleus forskohlii* (Syn. *C. barbatus*; family: Labiatae) is under cultivation as medicinal crop in different parts of Chhattisgarh, Its commercial cultivation is started in Chhattisgarh few year back. Initially, this crop was free from insect and disease infestation. Since two years i.e. 2001-2002 and 2002-2003, the partial attack of *Pycnarmon cribrata* has been observed in crop fields. The infestation was first observed in Chhattisgarh plains. Although it is not damaging the crop but its infestation is increasing year by year. This year in Southern Chhattisgarh, this insect attacked on *Coleus*. In natural forests of Chhattisgarh, many species of *Coleus* grow naturally. The infestation of *Pycnarman* has not been seen in wild population. The *Coleus* growers of Chhattisgarh, engaged in organic farming, are managing this problem through Fermented Fresh Cow Dung Solution (FFCDS). The infestation of *Pycnarmon cribrata* on *coleus* in Chhattisgarh has yet not been reported. The popularity of *Coleus* among the herb growers clearly indicates that in near future the area under this crop will increase in Chhattisgarh. There is a strong need to develop eco-friendly organic methods and tools to manage this insect in *Coleus* crop. According to the reference literatures, the eggs of this insect are laid on the young leaves. The larva folds single leaves and seeds on green tissues from within. It pupates in a leaf fold. The moth is pale white in colour. The detailed study on different aspects of this insect is in progress.

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## **Traditional medicinal knowledge about different Shurbuts in Chhattisgarh, India: 86. Peshab Ke Bemari Bar Shurbut I.**

Peshab Ke Bemari means the diseases related to Urinary system. For the first time I got information about this Shurbut from the traditional healers of Mudpar village Shri Hanumat Prasad Verma. In this Shurbut Baukhali is used as main ingredient. I have written a lot on various aspects of Baukhali in previous articles. According to the traditional healer, its use upto long time cures the trouble effectively. He is aware of its other health benefits also. It is considered as promising tonic. He recommends this Shurbut specially to the patients recovering from exhaustive troubles. In general, Shri Verma do not disclose this preparation to his patients. When patients approach to him, he gives the Shurbut as treatment. I have yet not noted its use in other parts of Chhattisgarh. The common natives are also not aware of this preparation. To prepare the Shurbut, Baukhali is crushed and dipped in water. Next day the solution is boiled to prepare a decoction. Separately, sugar is boiled in water to prepare the Chashni (Syrup). By mixing the Chashni and decoction Shurbut is prepared. Once prepared in bulk, it is used round the year, by diluting with water.

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### **Traditional medicinal knowledge about different Shurbuts in Chhattisgarh, India 87: Peshab Ke Bemari Bar Shurbut II.**

For the first time I got information about this Shurbut from Shri Vishal Bharat, a well known traditional healer of Bastar region. He was using this preparation in treatment of diseases related to urinary system (Peshab Ke Bemari). Later, I observed that the traditional healers of Southern Chhattisgarh are well aware of this Shurbut. As other promising alternatives in form of herbs and herbal combinations are available the traditional healers use this Shurbut less frequently. This is the reason, this Shurbut is becoming a thing of post. In this Shurbut Dadori is used as main ingredient. I have written a lot about Dadori in my previous articles. Many healers add Sonth (Dried Ginger) in this preparation to make it more promising. This preparation is not popular among the common natives. The traditional healers are not aware of its other health benefits. To prepare the Shurbut, both ingredients are boiled in water and decoction is prepared. Separately, sugar is boiled in water to prepare Chashni (Syrup). By mixing decoction and Chashni, Shurbut is prepared. Diluted with water it is taken internally as treatment. In general, the healers keep the method of preparation secret.

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### **Traditional medicinal knowledge about common herbs in Chhattisgarh, India : Interactions with the small herb traders of Rajnandgaon region.**

The surrounding areas of Rajnandgaon are rich in valuable medicinal herbs and insects. As Rajnandgaon is one of the metro cities of Chhattisgarh, the herb trade is in progress from this part of Chhattisgarh. During the ethnobotanical surveys conducted in this part, I have gathered many valuable information on traditional medicinal uses of common herbs from the small herb traders. I am giving the details in present article.

The small herb traders of this region informed that they use Aonla (*Emblica officinalis* syn. *Phyllanthus emblica*.) fruit externally in treatment of eye related troubles. The fruits of wild species are preferred for this purpose. The fruits are dipped in water and leachate is collected. This leachate is applied in form of drops many times a day. It is used in normal days also. The traditional healers of Rajnandgaon region are also aware of this use but they prefer extract in place of leachate for more promising effects. The name of Aonla is present in the list of medicinal herbs, the small herb traders of Rajnandgaon region purchase for trade. They are also aware of use of Piaz (Onion) juice in form of Kajal (Surma) in treatment of eye related troubles. I have mentioned in previous articles. That the natives and traditional healers of many parts of Chhattisgarh use raw Onion juice in treatment of eye related troubles. The use of juice in form of Kajal was new information for me. Many herb traders informed me about a special herbal combination taken internally in treatment of eye-related troubles. In this herbal combination, Neem fruits, Boir (*Ziziphus* sp.), Neem bark, Ama Haldi (*Curcuma*

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amada), Harra (*Terminalia chebula*), Bahera (*Terminalia bellirica*), Aonla (*Emblica officinalis*), Arusa (*Adhatoda vasica*) etc. are used as main ingredients. All ingredients are dried in shade and crushed into powder. This powder is boiled in water to prepare the decoction. This decoction is taken internally as treatment. This decoction is used daily upto a month. Every day fresh decoction is prepared. Stored or old decoction is not used. When I informed the traditional healers of Rajnandgaon region about this decoction, they suggested the addition of more herbs in it. In reference literatures related to different systems of medicine in India particularly in Ayurveda, I have seen many similar combinations. In these combinations many exotic (to Chhattisgarh) herbs are added. The traditional healers of Chhattisgarh avoid the use of exotic herbs in any combination. The small herb traders of Rajnandgaon region informed about another Harra based combination used externally in treatment of conjunctivitis. I have mentioned in previous articles that when any insect enters into the ears accidentally, the native apply Sarson (Mustard) seed oil into the ears. The small herb traders added that Til (Sesame) seed oil can also be used for the same purpose. In case of severe toothache, the small herb traders of this region, mix Isabgol (*Plantago* sp.) in Sirka (Vinegar) and apply the combination on the affected tooth. It is considered as one of the promising treatments. I am not aware whether Isabgol acts as carrier or it contributes in treatment of pain. Although Isabgol is not a native to Chhattisgarh but it is not a difficult task to get it. The small herb traders are having rich traditional medicinal knowledge about different herb based tooth powder. They prepare a tooth powder using Sevanti Phool (*Chrysanthemum* flowers), Anar Phool (Pomegranate flowers), Dhania (Coriander) and Supari (Betel nut). All herb parts are mixed in equal proportion after drying and burnt. After burning, the ash is collected and used as tooth powder. It is considered as a boon for the natives having dental caries. Like the natives of other parts of Chhattisgarh, they are also aware of use of Akarkara (*Spilanthes* sp.) as tooth powder. They prefer local species of Akarkara for this purpose. The whole herb of Akarkara is dried in shade and crushed into powder. In this powder Kapoor (Camphor) is added and tooth powder is prepared. Its popularity among them clearly indicates its efficacy.

As compared to herb collectors, the small herb traders get equally pure and genuine herbs and they have freedom to collect best herbs for their own use. The long list of the traditional medicinal uses they are having is unique. In general in routine Ethnobotanical surveys, we ignore the importance of this important component. The present series of small herb traders is enough to understand the importance of this component.

Thank you very much for reading the article.

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**Traditional medicinal knowledge about different Shurbuts in Chhattisgarh, India: 88. Sujak Bar Shurbut III.**

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Sujak is a local name for Gonorrhoea. For the first time, I got information about this Shurbut from the herb vendors of Chhattisgarh Plain. These herb vendors are using this Shurbut successfully in treatment of Sujak a very common trouble among highway drivers (Truck drivers). As trade secret, they refused to disclose the ingredients of this Shurbut initially but after regular visit to them upto six months, I got information about this Shurbut. I tried to convince the herb vendors by explaining the importance of on-going documentation work. The herb vendors claimed that at initial state, alone this Shurbut is capable of treating Gonorrhoea. I have observed that the patients taking this sweet treatment were satisfied. The long waiting line of patients in front of vendor's home is sufficient to prove the efficacy of this Shurbut. Later, I informed many traditional healers about this Shurbut. They tried it and confirmed its efficacy. As main ingredient the whole herb of Gulkhul is used in this Shurbut. I have written a lot on botany, traditional and reported medicinal uses of this herb in my previous articles. The herb vendors are not aware of its other health benefits. To prepare the Shurbut, the whole herb is collected and after shade drying converted into fine powder. Separately, sugar is boiled in water to prepare the decoction. The fine powder is mixed with decoction and Shurbut is prepared. Diluted by water it is used round the year, in treatment of Gonorrhoea. In general, the herb vendors prepare it in bulk once in a year for future use. The common natives are not aware of this Shurbut.

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## **Traditional medicinal knowledge about common herbs in Chhattisgarh India: Interactions with the small herb traders of Charama region.**

The small herb traders, I am writing about, act as link between the herb collectors at village level and relatively big herb traders at Charama town. Many times, these small herb traders play a role of herb collectors but for time being only. During ethnobotanical survey in Charama region, I got opportunity to interact many such small herb traders. I have gathered many important information regarding traditional medicinal uses of common herbs through this interaction. I am giving the details in present article.

Like the small herb traders of Rajnandgaon region, the small herb traders of Charama region are also aware of many promising herb based tooth powder. They informed me about one such promising tooth powder. They mix Harra (*Terminalia chebula*) fruits rind, Makoi (*Solanum indicum*), Dhania (Coriander) and Ajwain (*Carum copticum*) and convert it into fine powder. This powder is used twice a day as tooth powder. According to them, this tooth powder acts as both preventive and curative. All ingredients are available in abundance in surrounding forests. When I informed the traditional healers of Charama region about this tooth powder, they confirmed its promising effects. They added that this powder can be used in form of decoction in order to get more promising effects. To prepare the decoction, powder is boiled in water and when half quantity ( of initial quantity) of water remains, the boiling is stopped and decoction is used to gargle. Initially, the small herb traders were not aware of this decoction. When I informed them about the healer's comments, they tried the decoction and thanked me. Many herb traders informed me about the use of Kasni (*Cichorium intybus*) seeds in treatment of excessive salivation. I have mentioned that in many parts of Chhattisgarh Kasni grows as weed and it has introduced in Chhattisgarh with fodder crops. Living with this herb since long time, the natives and traditional healers have discovered its many uses. In treatment of excessive salivation, the combination of Kasni seeds and Namak (salt) are taken internally upto a week. This is considered as one of the promising treatments. In treatment of Tonsillitis, the small herb traders of Charama region use the combination of Sarson (Mustard) seed and Sirka (Vinegar). The combination is mixed in 1:4 ratio and used as gargle. They have deep faith in this combination. I have tried this combination successfully. They use the combination of Mustard seeds with Haldi (*Curcuma longa*) in treatment of troubles related to respiratory system. Both herb parts are mixed and small globules are prepared. These globules are taken internally in treatment of Asthma. In complicated case of Asthma, the small herb traders of Charama region use specific herbal combination. In this combination, Samundraphal (*Argyria speciosa*) roots and Pippali (*Piper longum*) fruits are mixed in 1:2 ratio. The combination is

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burnt and ash is collected. Few pinches of ash is taken twice a day. The use is continued till complete cure. According to the herb traders, its long term use gives good results. They also use the seeds of Bhagrenda (*Jatropha curcas*) in such cases. The seed cover is removed and seeds are burnt. The ash is collected and used in same manner. Both treatments are also popular among the traditional healers of this region

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Many of the above mentioned traditional medicinal uses have yet not been reported in reference literatures. The in depth traditional medicinal knowledge, the small herb traders of Charama region are having is a matter of appreciation.

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### **Traditional medicinal knowledge about common herbs in Chhattisgarh, India : Interactions with the small herb traders of Kanker region.**

During the ethnobotanical survey conducted in different parts of Chhattisgarh, I have observed that the small herb traders of Kanker region have in depth traditional medicinal knowledge about common herbs. I am giving the details in present article.

The small herb traders of Kanker region use the fruit cover of Andi (*Ricinus communis*) in treatment of Epistaxis. The fruit cover is burnt and ash is collected. The ash is applied into the nostrils as treatment. They informed about special tooth powder useful in treatment of decayed teeth. This tooth powder is prepared by mixing Supari (Betel Nut) and Bhelwa (*Semecarpus anacardium*) fruits. Both herb parts are burnt and ash is collected. The combination of ash is used as tooth powder. This tooth powder is very popular among them. Many herb traders add more herbs in it to make it more effective. The herb traders informed about many herbs and herbal combinations useful in treatment of chronic cough. In simple cases, they mix the roasted seeds of Chana (Gram) and Kali Mirch (*Piper nigrum*) and with the help of Adrak (Ginger Juice) small globules are prepared. These globules are taken internally as treatment. In complicated cases, they use Kakrasinghi based herbal combinations. The scientific name of Kakrasinghi is *Rhus succedanea*. Although Kakrasinghi is not a native to Chhattisgarh but I have mentioned in previous articles that the natives, traditional healers, herb collectors, herb vendors and traders of Chhattisgarh are well aware of its medicinal uses and properties. The small herb traders of Kanker region informed me that they prepare a special herbal combination by mixing Kakrasinghi, Pippal (*Piper longum*), Harra (*Terminalia chebula*), Kali Mirch (*Piper nigrum*), Suhaga (Borax), Laung (Clove) and Sonth (Dried Ginger). All herb parts are crushed into powder and with the help

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of Limau (Nimbu) fruit juice, small globules are prepared. The size of globules is kept at the size of Boir (Ziziphus) fruits. Daily night one globule is taken internally as treatment. The traders have deep faith in this combination. They informed that the combination of Kakrasinghi with Shahad (Honey) is best in case of cough in small children. This combination is also considered as promising body tonic. In order to avoid the chance of pregnancy, the herb traders are aware of use many herbs and herbal combinations. They informed that the internal use of Andi (Ricinus communis) fruit pulp avoid the chance of pregnancy. The females are advised to apply the salt inside the vagina, just before the intercourse for the same purpose. During growing season of Chana (Gram) crop i.e. in winter, the herb traders collect the whole herb before flowering. The whole herb is dried in shade and after drying it is converted into powder. In this powder, equal amount of Lodhr (Symplocos racemosa) is added. The combination is kept as such for future use. This combination is considered as a boon for the patients having Dysmenorrhoea. As treatment, a fistful combination is taken internally. Its popular among the traders clearly indicates its efficacy. In treatment of Amenorrhoea, the herb traders suggest the use of fistful of Majith (Rubia cordifolia) powder. The traditional healers of Kanker region confirmed that both uses are promising.

Many of the above mentioned uses are new for the traditional healers of Chhattisgarh. The traditional medicinal knowledge of the herb traders is beyond imagination.

Thanking you very much for reading the article.

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### **Traditional medicinal knowledge about different Shurbuts in Chhattisgarh, India 89. Pet Ke Bemari Bar Shurbut V.**

Pet Ke Bemari means the troubles or diseases related to stomach. For the first time I got information about this Shurbut from the traditional healers of Ambikapur region. I have yet not observed or noted its use by the other traditional healers of Chhattisgarh. This Shurbut is not popular among the common natives. The traditional healers of Ambikapur region informed that they use this Shurbut in complicated cases of stomach related troubles when all other herbs and herbal combination fail. As main ingredient Afeem (Opium) is used in this Shurbut. Adrak (Ginger) and Hing (Asafoetida) are also added in the Shurbut. I have written a lot about the botany, traditional and reported medicinal uses of Afeem in my previous articles. Although this herb is not a native to Chhattisgarh but the natives and traditional healers of Chhattisgarh have in depth traditional medicinal knowledge about different uses of Afeem (or Post or Doda). To prepare the Shurbut, all ingredients are mixed. Separately, sugar is boiled in water to prepare the Chashni

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(Syrup). The combination and Chashni are mixed to prepare the Shurbut. As this Shurbut is used in specific conditions and very few traditional healers are aware of this preparation, this Shurbut is becoming a thing of past day by day. This is the reason I felt it necessary to document the information regarding this preparation without any delay.

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### **Traditional medicinal knowledge about different Shurbuts in Chhattisgarh, India: 91. Bukhar Bar Shurbut VII.**

In previous articles in this series (i.e. Bukhar Bar Shurbut), I have given the details regarding many Shurbuts used by the traditional healers, herb vendors, herb collectors and senior natives of Chhattisgarh in treatment of Bukhar (Fever). This is really interesting to note that the healers, vendors etc. of different parts of use different Shurbuts for the same purpose. The Shurbut, I am describing in this

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article, is used by the traditional healers of Gariaband region. The use of this Shurbut is limited to the healers of this region only. In this Shurbut, Inai is used as main ingredients. The whole herb including roots, in dry form is used in this Shurbut. I have written a lot on different aspects of Inai in my previous articles. The common natives of Chhattisgarh are not aware of this preparation. During recent visit to Gariaband region I have noted that the healers using this Shurbut are passing away without disclosing the secret about this preparation to coming generation. Aware of this secret, I decided to document this traditional knowledge without any delay. To prepare to Shurbut, Inai is converted in to powder. Separately, sugar is boiled in water to prepare the Chashni (Syrup). The powder is added in hot Chashni to prepare the Shurbut. Diluted by water this Shurbut is given as treatment to the patient.

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## **Traditional medicinal knowledge about common herbs in Chhattisgarh, India: Interactions with small herb traders of Nagri - Sihawa region.**

The small herb traders of this region purchase the herbs from the herb collectors of both Chhattisgarh and Orissa state. During the ethnobotanical surveys I got opportunities to interact with these small herb traders. I have observed that they have rich traditional knowledge about different medicinal uses of common herbs and insects. I am giving the details in present article.

The small herb traders of Nagri-Sihawa region informed about the unique remedy for the issue less couples. They suggest the females having not child to take Kaiphal (*Myrica esculenta*) with sugar. The Kaiphal bark is crushed into powder before adding it with sugar. Although Kaiphal is not a native to Chhattisgarh but it is a matter of appreciation that the herb traders are not only aware of its use but they are using it in treatment of many common troubles. The traditional healers of this region confirmed its promising effects. For abortion, the herb traders suggest the use of specially prepared herbal combination. In this combination Andi Ke Kali (Bud of *Ricinus communis*) and Dhikuar Guda (Aloe pulp) are used. The combination is soaked in Cotton bud (Rui batti) and the bud is kept inside the vagina. According to the herb traders it is sufficient to induce abortion. The traditional healers of Nagri-Sihawa region warned that it must be used under supervision of experts so that complicated cases can be managed without any problem. In complicated cases of Daad (Ringworm), the herb traders use many herbal combinations. They use other ingredients like Suhaga (Borax), Fitkari (Alum), Sindoor (Mercuric oxide) etc. The combination of fine powdered Sindoor in combination with Limau (Lemon fruit juice) Rasa is popular among them. The combination is applied externally on affected parts as treatment. They also prepare a special herbal oil by boiling Mehndi (*Lawsonia alba*) leaves, Kali Mirch (*Piper nigrum*) and Suhaga in base oil. When all watery contents evaporate, the boiling is stopped and oil is kept for future use. This oil is used externally. As base oil Sarson (Mustard seed) oil is used. I want to repeat it here that these combinations are used in complicated cases only. As hair remover, the small herb traders use many herbal and animal parts. They prepare a herbal combination by mixing Keu roots (*Costus speciosus*) with Sirka (Vinegar) and Shahad (Honey) and apply the combination on unwanted hairs. It not only removes the hairs but also stops the re-growth. Many herb traders informed that the burnt head of Mechka (Frog), Gall bladder of Kachhua (Tortoise), the fresh blood of Bat (Chamgadar) separately, can be used for the same purpose. As this trouble is managed simply by common herbs and herbal combinations, the herb traders use the animal parts less frequently. But from documentation point of view, this is very important information. The small herb traders consider the internal consumption of matured Ama (Mango) and Sitaphal (*Annona squamosa*) fruits, promising in treatment of Sujak (Gonorrhoea). They use many herbs and herbal combinations for the same purpose. In one of the promising combinations, they add Sonth (Dried Ginger), Pippali (*Piper longum*), and flowers of Adrak (Ginger) and prepare small globules. These globules are considered as a boon for the patients having Gonorrhoea. The

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traditional healers of this region are also aware of this combination . They suggested the addition of more herbs in it to make the combination more useful. The small herb traders also prepare a herbal combination having Ajwain (Carum copticum), Black oil (Sesame) and Afeem (Opium). I have observed that at initial stages the traders try to mange the trouble with these herbal combinations but in later stages they never hesitate to approach the traditional healers for systematic treatment.

The long list of traditional medicinal uses of herbs clearly indicates that I have to work hard to document this knowledge and also to motivate the researchers to start clinical trials for standardization of doses.

Thank you very much for reading the article.

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#### **Traditional medicinal knowledge about different Shurbuts in Chhattisgarh, India : 92. Sujak Bar Shurbut IV.**

Sujak Bar Shurbut is prepared by the traditional healers of Chhattisgarh for treatment of Gonorrhoea. The Shurbut I am describing in this article, is prepared by using Nonia whole herb. In many parts of the Chhattisgarh this herb occurs as common weed. The natives use this herb as pot herb. The traditional healers are aware of its medicinal uses and properties. According to reference literatures, Nonia is useful in treatment of Scurvy, liver, spleen and kidney related diseases, cardio-vascular troubles, dysentery and as blood purifier. For the botany, reported and traditional medicinal uses of Nonia (Portulacca oleracea), please read my previous articles. For the first time I got information regarding this Shurbut from the traditional healers of Chhattisgarh plains. Unfortunately, they are not aware of its other health benefits except its promising use in treatment of Gonorrhoea. To prepare, the Shurbut the juice is extracted from whole herb. Separately, sugar is boiled in water to prepare the Chashni (Syrup). The juice and syrup are added. Once prepared in bulk, the healers use it around the year. The common natives are not much aware of this preparation.

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### **Traditional medicinal knowledge about common herbs in Chhattisgarh, India : Interactions with the small herb traders of Jagdalpur region.**

The small herb traders of Jagdalpur region informed me about unique uses of Mango Hoppers. Mango hoppers are considered as problematic pest in Chhattisgarh. Earlier, it was not present in my list of medicinal insects but after observing the practical uses of Mango Hoppers as medicine, I have added this new insect in the list. The herb traders prepare a special oil by boiling Kevatch (*Mucuna pruriens*) roots and Mango Hoppers in base oil. As base oil Til (Sesame) seed oils is used. When all watery contents evaporate the boiling stopped and oil is kept for future use. This oil is considered as promising aphrodisiac. The oil is applied externally on male genital twice a day upto a month for desirable effects. In general, the herb traders suggest the gentle massage of this oil on male genital till its absorption (?) into the skin. The traditional healers of Jagdalpur region are also aware of use of this special oil. They recommend it as medicine to the patients having poor or no sexual desire. They also warn against its regular use. I have collected many such important information through the interaction with the small herb traders of Jagdalpur region. I am giving the details in present article.

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I have mentioned in previous articles, that the natives and traditional healers of many parts of Chhattisgarh use the Lauki (Bottle Gourd) plant for fertility test in males and females. Both are advised to Urinate on separate plant. On the growth performance of the both herbs, the traditional healers draw the conclusion and identify the patients having fertility problem. When during discussion, I informed the small herb traders of Jagdalpur about the traditional test, they replied that one can use Koha (*Terminalia arjuna*) herb for the same purpose. This was new information for me . I have noted that the herb traders of this region have in depth traditional medicinal knowledge about the herbs and herbal combinations, used both internally as well as externally in treatment of Safed Daag (*Leucoderma*). Internally they suggest the use of Doomar (*Ficus glomerata*) bark in dry form. The powdered bark is taken internally with sugar. Externally, they use a specially prepared herbal oil. To prepare this oil, the leaves of Kela (Banana) are boiled in base oil and when all watery contents evaporate, the boiling is stopped and oil is kept for future use. This oil is considered as a boon for the patients having the problem of *Leucoderma*. In treatment of common Itch, they use a specially prepared herbal combination. In this combination Harra (*Terminalia chebula*), Bahera (*Terminalia bellirica*) and Aonla (*Emblica officinalis*) fruit rind, Sarphonk (*Tephrosia purpurea*) and Pitta Papda (*Fumaria sp.*) leaves and Afeem (Opium) are used as main ingredients. This combination is considered as promising blood purifier. They also prepare a special herbal oil by boiling freshly collected leaves of Fudhar (*Calotropis gigantea*) in base oil. This oil is used externally in treatment of common itch. I have mentioned about the use of different parts of Fudhar, in different forms in treatment of skin related troubles.

Although the above mentioned traditional medicinal uses are less in number but these uses are promising. The deep faith of the small herb traders in these uses are enough to prove its efficacy.

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### **Traditional medicinal knowledge about common herbs in Chhattisgarh, India : Interaction with the small herb traders of Raipur region**

Although many small herb traders of Raipur region trade the herbs and use Allopathic medicine for the treatment but fortunately I got opportunity to interact with the senior herb traders and gather valuable information on traditional medicinal uses of common herbs. I am giving the details in present articles.

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The small herb traders of Raipur region informed that in treatment of Malarial fever they use a specially prepared herbal combination. In this combination Ghabel (*Argyria nervosa*) roots, Kali Mirch (*Piper nigrum*) and Tulsi leaves (*Ocimum sanctum*) are mixed in equal proportion. All herb parts are dried and converted into powder before mixing it. This combination is taken internally with lukewarm water. The use is continued till complete cure. I have mentioned in my previous articles that the natives and traditional healers of many parts of Chhattisgarh use Babuna as medicine. The small herb traders informed about new use. In order to hasten the process of delivery (child birth), the decoction of Babuna flowers in combination with Shahad (Honey) is given internally. According to the herb traders, they are using it since generations successfully. This was new information for me. In treatment of Night pollution (Nocturnal Emission), a trouble common in young age, the herb traders use the combination of Alum (Fitkari) and Kukronda (*Blumea lacera*) roots. The pieces of Alum and root are tied with the help of string around the waist during sleep. This simple use cures the trouble effectively in very less time. The traditional healers of Raipur region are also aware of this combination having miraculous effect. Through the combination of roasted Suhaga (Borax) in combination with old Gud (Jaggery), the small herb traders prepare a remedy useful in treatment of Hydrocele. Although they have faith in this combination but they prefer to take this combination under supervision of the traditional healers. As aphrodisiac, they use a specially prepared herbal oil. In this herbal oil, Telia kand plays an important role. I have written a lot about Telia kand in my previous articles. Along with Telia kand, the seeds of Mooli (Radish) and seeds of Bhagrenda (*Jatropha curcas*) are also used in the herbal oil. All herb parts are dried partially in shade and converted into powder. This powder is boiled in base oil and when all water contents evaporate, the boiling is stopped and oil is stored for future use. As base oil Til (Sesame) seed oil is used. This specially prepared herbal oil is applied in form of massage, on male genital just before the intercourse. According to the herb traders, this massage not only increases the performance but also give extra pleasure. The small herb traders of Raipur region use it at special occasions. They avoid its regular use. The traditional healers of Raipur region are also against its regular use. As Aphrodisiac, they also used a herbal combination internally. In this herbal combination, Gokhru (*Tribulus terrestris*), Singhara (*Trapa bispinosa*), Siliyari (*Celosia argentea*), Semal Gond (*Bombax ceiba*), Bariyara (*Sida acuta*) etc are used as main ingredients. This combination is taken with lukewarm cow milk in winter season to get good sexual health round the year. When I asked the traditional healers of Raipur region about this herbal combination, they replied that in early days, they were adding the grains of medicinal rice variety Baisoor in order to make the combination more promising. Now days, it is very hard to get the grains of this variety. This is the reason it is not added in the combination.

Many of the above mentioned traditional medicinal uses have yet not been reported in reference literatures. The traditional healers blamed the decreased availability of valuable herbs used as main ingredients in herbal combinations

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responsible for making the combinations less effective. The less effective herbal combinations are motivating the small herb traders and other natives, to take Allopathic medicines.

Thank you very much for reading the article.

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### **Traditional medicinal knowledge about common herbs in Chhattisgarh India: Interactions with the small herb traders of Saraipali region.**

I have found the small herb traders of Saraipali region having good nature and eager to share their experiences. During the ethnobotanical surveys, I got opportunities to interact with the small herb traders and noted many valuable information on traditional medicinal uses of common herbs. I am giving the details in present article.

The small herb traders of Saraipali region use many herbs and herbal combinations as sex tonic and aphrodisiac. They informed about two promising combinations used very frequently by them for this purpose. These two combinations not only increase the retention time but also help in maintaining the sound sexual health. In first combination, they add Ajwain (*Carum copticum*), Kohda Beeja (Pumpkin seeds), Bhang Beeja (*Cannabis sativa* seeds), Bhunje Chana (roasted Gram seeds), Elaichi (Cardamom) and Afeem (Opium). All ingredients are taken and mixed in equal proportion. After mixing, the combination is given a shape of small globules. These globules are taken internally. In other herbal combination, they add Kukronda jad (*Blumea lacera* roots), Mechka Mudi (Head of Frog in dry form), Kapoor (Camphor), Kali Mirch (*Piper nigrum*), Afeem (Opium) and sugar. This combination is also taken internally in form of small globules. Many traders informed that the second combination can be kept inside the urethra, to get more promising effects. The small herb traders of Saraipali region prefer the first combination as it is easy to prepare. They informed me that Mechka Mudi (Frog Head) plays an important role in the combination. By nature it is hot and not suitable for everyone. The traditional healers of Saraipali region are also aware of both combinations. They conformed its miraculous effects. In case of urine retention, the small herb traders use the goat milk (Chheri Ke doodh) in unique way. The genitals are dipped in lukewarm milk. This simple treatment cures the trouble. Although they approach to the traditional healers for treatment of Sujak (Gonorrhoea) but many of them are aware of herbal combination having promising effect in treatment of Gonorrhoea. In this herbal combination, Bhang Beeja, Siliyari (*Celosia argentea*) seeds and Bariyara (*Sida acuta*) are used. All ingredients are

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crushed into powder and mixed in equal proportion. This combination is taken internally twice a day as treatment. Siliyari and Bariyara occur as wasteland weeds in Chhattisgarh. When I informed the traditional healers of Saraipali region about this combination, they replied that at initial stages it works in promising way. The herb traders of this region are aware of use of Pashanbhed (Coleus sp.) in treatment of Pathri (Renal calculi). They use its leaf juice in combination with sugar in treatment. They are also aware that dry leaves are relatively less effective as compared to green leaves. I have mentioned in previous articles that the natives and traditional healers of many parts of Chhattisgarh specially of Southern Chhattisgarh, use the herbal oil prepared by boiling Ratti seeds (Abrus precatorius) in base oil, in treatment of skin related troubles. The small herb traders of Saraipali region are also aware of this oil. They prepare this oil by adding more herbs in it. Aonla (Phyllanthus emblica) fruits, Kali Mirch (Piper nigrum), Harra (Terminalia chebula) etc. are among these herbs. The addition of these herbs makes the oil more promising in effect. Many traders informed me about the internal use of combination of Rose oil and Suhaga (Borax) in treatment of Diabetic carbuncle. This was new information for me.

By passing the Saraipali through the road, it is hard to imagine the valuable traditional medicinal knowledge about herbs present among the traditional healers, herb vendors, traders, collectors etc. Although it is tedious work, but I am satisfied to document this valuable knowledge.

Thank you very much for reading the article.

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### **Traditional medicinal knowledge about different Shurbuts in Chhattisgarh, India: 93. Sujak Bar Shurbut V.**

Sujak is a local name for Gonorrhoea. Although many traditional healers of Chhattisgarh claim that Gonorrhoea is relatively a new trouble in Chhattisgarh but the rich traditional medicinal knowledge about common herbs and herbal combinations used in treatment of Gonorrhoea the traditional healers and senior natives are having, is a proof that this trouble is present among us since time immemorial. The healers are true that from few decades the number of patients having Gonorrhoea is increasing. The shocking observation is that the youths are in majority among the patients. The traditional healers of Chhattisgarh specialized in treatment of Gonorrhoea informed me that many patients getting no relief from other therapies are coming for treatment. As the healers are not aware of drugs used in modern therapies, they are facing problem in managing the trouble. The Shurbut I am describing in this article is in use in Northern Chhattisgarh. I got information about this Shurbut for the first time from the traditional healers of Ambikapur region during year 1994-95. This Shurbut is prepared by using the

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leaves of herb named Siso. I have written a lot on various aspects of this herb in my previous articles. To prepare the Shurbut, the juice is extracted by crushing the fresh leaves of Siso. Separately, sugar is boiled in water to prepare the Chashni (Syrup). Siso leaf juice and Chashni are added to prepare the Shurbut. The traditional healers using this Shurbut do not disclose its ingredient to the patients. When patients approach to them, they give it to them.

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### **Traditional medicinal knowledge about different Shurbuts in Chhattisgarh India. 94. Sujak Bar Shurbut VI.**

I got information for the first time regarding this Shurbut from the herb vendors of Gariaband region. This Shurbut is used as supplement treatment in treatment of Sujak (Gonorrhoea). The leaves of well known herb Yashwanti are used to prepare this Shurbut. The herb vendors not only use it in treatment of Gonorrhoea but they also supply it to the traditional healers and interested persons, without disclosing its ingredient. They prefer newly emerged leaves for the preparation of

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Shurbut. They are also aware of its other health benefits. It is considered useful in treatment of troubles related to urinary system. Although it is recommended for specific purpose but I have tasted this Shurbut. It is delicious in taste. To prepare the Shurbut, the juice is extracted by crushing the leaves. Separately, sugar is boiled in water to prepared the Chashni (Syrup). The juice is added in hot Chashni and Shurbut is prepared. Diluted by water, this Shurbut is used round the year as treatment. The common natives are not aware of this preparation.

For the botany, reported and traditional medicinal uses of Yashwanti please read my previous articles.

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**Medicinal herbs of Chhattisgarh, India having less known traditional uses.**  
**91. Bandal (Luffa echinata, family Cucurbitaceae)**

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The traditional healers of Chhattisgarh plain use Bandal or Gagherbela under their strict supervision for abortion. It is used in combination with Dhikuar Guda (Aloe pulp). The combination of Bandal and Aloe pulp is mixed thoroughly with the help of indigenous liquor (Desi Daru) and soaked in cotton bud. This bud is kept inside the vagina (in depth) for abortion. The traditional healers of Southern Chhattisgarh specially the healers of Bastar region use its fruits in treatment of Syphilis alone or in combination with other herbs. They dip the Bandal fruits in bowl filled with water overnight and next morning, collect the leachate. This leachate is given internally to the patients having Syphilis. The leachate is considered as a boon for the patients. The traditional healers of Mudpar village Shri Hanumat Prasad Verma use Bandal fruits in treatment of Bavasir (Piles) specially in treatment of Bleeding piles. The combination of old Gud (Jaggery) and Bandal fruits are prepared and this combination is applied in form of aqueous paste, on the affected part. According to the traditional healers, its use stops the bleeding immediately. The traditional healers of Narharpur region are also aware of use of Bandal fruits in treatment of Bavasir. They use it in another way. The fruits are boiled in water and patients are advised to expose the affected part in fume. Officially, the name of Bandal is not present in the list of medicinal herbs having any demand in national markets but the herb traders and collectors of Chhattisgarh have confirmed that the different parts of Bandal is in trade and there is a routine demand of this herb in national markets. Although this herb is present in natural forests but its is a matter of surprise that the traditional healers of Chhattisgarh are not much aware of its medicinal properties and uses. This is the reason I have kept this herb in the category of herbs having less known traditional medicinal uses. I am describing the botany of this herb, I have noted from the reference literatures. Botanically, Bandal (*Luffa echinata*) is dioecious plant with sulcate stems; Leaves reniform - sub-orbicular, 5 angled or deeply lobed, apex round, scabrous on both surfaces, tendrils bifid, Flowers white; Male Flowers : peduncles 7-15cm long, 5-12 flowered; Female flowers : peduncle 3 cm long; Fruits ashy, avoid, base dilated, densely covered with bristles; seeds ovate, emarginated, black. Flowering time August the December in Chhattisgarh conditions.

In my Allopathic studies I have found this herb with strong Allelochemicals. Out of all parts, the roots and leaves are Allelopathically more stronger. The initial studies have showed that the extract of these parts can be used in management of many problematic weed including Kansi (*Saccharum spontaneum*). The detailed studies are in progress.

Through the ongoing Ethnobotanical surveys, I am trying my best to gather more information on traditional medicinal uses of this herb in Chhattisgarh. You will find the details in coming articles.

Thank you very much for reading the article.

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### **Traditional medicinal knowledge about common herbs in Chhattisgarh, India : Interactions with the small herb traders of Keshkal region.**

I have mentioned in previous articles that the Keshkal region is rich in natural biodiversity and the traditional healers, herb collectors, vendors, senior natives and herb traders of this region have in depth traditional medicinal knowledge about common herbs and insects. This article is the supplement to previous articles. In this article, I am giving the details regarding interaction with the small herb traders of this region.

The small herb traders of Keshkal region informed about unique herbal oil having multiple uses. In this herbal oil they use many herbs as ingredients. Keukand (*Costus speciosus*), Kalmegh (*Andrographis paniculata*), Nirgundi (*Vitex negundo*) leaves, Asgandh (*Withania somnifera*), Suhaga (Borax), Doomar jad (*Ficus glomerata* roots), Sonth (Dried Ginger), Kukronda jad (*Blumea lacera*) roots, Haldi (*Curcuma longa*), Kali Haldi (*Curcuma caesia*), Ama Haldi (*Curcuma amada*) and Kali Mirch (*Piper nigrum*) are used as main ingredients. All herb parts are dried in shade and dipped in water overnight. Next morning the solution is boiled and decoction is prepared. In this decoction base oil is added and the combination is boiled further. When all watery contents evaporate, the boiling is stopped and herbal oil is kept for future use. This oil is considered as a boon for the patients having the problem of Adhasisi (Migraine). This oil is applied on painful parts during attack in order to reduce the intense pain. In case of earache, few drops of oil is applied into the painful ears. The small herb traders informed that it is specially useful in treatment of earache due to cold. You will be surprised to know that this oil is having promising effects in case of joint pains. The small herb traders are not only aware of this oil but they are using it in their day to day life. I have also tried this herbal oil successfully. I suggested them to commercialize the herbal oil because very few such promising herbal oil is available in market. Many of the traditional healers of this region are aware of this oil but it is a matter of surprise that they are not aware of its ingredients. They confirmed the miraculous effects of this oil. The herb traders further informed me that all the herbs play important roles in this oil. They prepare this oil after getting all ingredients. They are not in favour of adding or deleting any herb. In general, the oil prepared in bulk at once, is used upto long time but many traders have opinion that it must be used upto three years only. They were unable to give scientific reason for this specific period but I feel that it is our (i.e. researcher's) responsibility to search the scientific explanation. As home remedy, the herb traders use the combination of sour fruit juice of Anar (*Punica granatum*) in combination with Shahad (Honey). This combination is applied into the ears as treatment of earache. Many small traders informed about the Nonia based herbal oil. To prepare this herbal oil Nonia

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(Portulacca oleracea) whole herb juice is boiled in base oil and when all watery contents evaporate, the oil is kept for future use. This oil is used in treatment of ear related troubles. As base oil Til (Sesame) seed oil is used. In treatment of severe toothache, the small herb traders of Keshkal region use the decoction prepared by boiling Fitkari (Alum) and Bambri (Acacia nilotica) gum in water. The patients are advised to gargle with this decoction. In treatment of Asthma, many traders are aware of use of Suhaga (Borax) and Dhikuar Guda (Aloe pulp). The combination is given a shape of small globules. These globules are taken internally as treatment. The globules are used as both curative and preventive to asthma.

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After documenting the traditional knowledge through hundreds of articles, when still I get new information, the feelings come into my mind that I have to go far to document the complete knowledge. The information regarding unique herbal oil, given by the small herb traders of Keshkal region is a matter of appreciation. I am feeling fortunate to document this unique traditional knowledge.

Thank you very much for reading the article.

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### **Traditional medicinal knowledge about common herbs in Chhattisgarh, India : 96. Lokwa Bar Shurbut.**

I have mentioned in previous articles that my uncle Shri Jaddu Awadhiya, living in Raipur city, is specialized in treatment of Paralysis. Like the other traditional healers of Chhattisgarh, Shri Jaddu also takes no charge for treatment. Every day you can see a long queue of patients inform of his small home. He is retired from the government job and giving full time to the patients. He uses special herbal oil for treatment. He has yet not disclosed its secret formulation to any one. His massaging technique is also unique. I got the information regarding the Shurbut used in treatment of Lokwa (Paralysis) from him. Although he is not using this Shurbut now a days but according to him, it is having promising effects. This Shurbut is prepared by the leaves of Laugandi. I have mentioned in previous articles that the traditional healers of Southern Chhattisgarh use Laugandi leaves in treatment of rheumatic pain both internally as well as externally. The traditional healers of this region are not aware of this Shurbut. Also, the common natives do not know this promising Shurbut. I am trying to search the reason responsible for its decreasing use in Chhattisgarh. To prepare the Shurbut, the leaf juice is extracted. Separately, sugar is boiled in water to prepare the Chashni (syrup). Juice is added in hot Chashni to prepare the Shurbut. Shri Juddu is not aware of

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its other health benefits.

For the botany, traditional and reported medicinal uses of Laugandi please read previous articles.

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### **Traditional medicinal knowledge about common herbs in Chhattisgarh, India : Interactions with the small herb traders of Dondi - Lohara region.**

Through the interactions with the small herb traders of Dondi - Lohara region I have collected many valuable information on traditional medicinal uses of common herbs and insects. I have noted that the traders have rich knowledge about herbs and the great observation was that they are using the common herbs and insects in treatment of common diseases.

The small herb traders informed about special herbal combination useful in treatment of respiratory system related troubles specially in treatment of Asthma.

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In this combination, Kaiphal (*Myrica esculenta*), Bharangi (*Clerodendron* sp.), Kakrasinghi (*Rhus succedanea*), Sonth (Dried Ginger), and Pippali (*Piper longum*) are mixed in equal proportion. This combination is taken internally in powder form with Shahad (Honey) as treatment. According to the herb traders, it acts as both curative and preventive. Many of the herbs used as main ingredients in this combination are not native to Chhattisgarh but for the herb traders it is not a difficult task to get it from neighbouring states. The traditional healers of this region are also aware of this combination. They informed that this combination acts as both preventive and curative to Asthma. For proper digestion, the small herb traders prepare a combination of Sonth (Dried Ginger) and Saunf (Fennel) with the help of Limau (Lemon fruit juice) Rasa. The combination is given a shape of small globules. These tasty globules are taken internally. I have found similar combinations in reference literatures related to different systems of medicine in India particularly in Ayurveda. This is a matter of satisfaction that the herb traders are still using an age old combination with faith. Its popularity among them clearly indicates its efficacy. In previous articles I have mentioned a specific trouble named Naksutri in which a small boil with thread like structure inside, appears on any part of the body and gives big trouble to the patients. The small herb traders of Dondi-Lohara region informed about a promising herbal combination in which Piaz (Onion), Lason (Garlic), Bhelwa (*Semecarpus anacardium*) and Mustard (Sarson) seeds are used. The combination in form of aqueous paste is applied on boil upto 24 hours. According to the herb traders, this simple treatment roots out the trouble effectively in very less time. This was new information for me. In case of burns, the herb traders consider the aqueous paste of Mehndi (*Lawsonia alba*) leaves very promising. After the application of paste, many traders also apply Makkhan (Butter) in it.

Although the above mentioned traditional medicinal uses are less in number but these are promising uses.

Thank you very much for reading the article.

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### **Traditional medicinal knowledge about common herbs in Chhattisgarh, India : Interactions with the small herb traders of Bilaspur region.**

According to the official record, the Bilaspur region is very big region. I divided the region in different sub-regions for the ease of ethnobotanical surveys. The present

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article is having the details regarding interactions with the small herb traders of Bilaspur city and its surrounding region. I have observed that the small herb traders of this region have in depth traditional medicinal knowledge about common herbs specially the herbs used in treatment of small pox.

The small herb traders informed about the unique use of Rudraksh fruit. The fruit is rubbed in stone and aqueous paste is given internally to small children as preventive to small pox. The scientific name of Rudraksh is *Elaeocarpus sphaericus* (syn. *E. ganitrus*). I have mentioned in previous articles that Rudraksh is well known herb in Chhattisgarh and many natives are trying for its commercial plantation. As preventive, the small herb traders of Bilaspur region are also aware of use of Semal (*Bombax ceiba*) seeds. The internal use of many seeds is recommended. The traders informed that its intake even after the attack of trouble helps in reducing the intensity of trouble. After attack, for treatment of painful blisters, the small herb traders prepare a special herbal combination. In this combination the barks of many common herbs are used. Pipal (*Ficus religiosa*), Lasora (*Cordia dichotoma*) and Doomar (*Ficus glomerata*) are among these herbs. The freshly collected barks are dried in shade and after drying crushed into powder. All barks are added in equal proportion. With the help of water, an aqueous paste is prepared and this paste is applied on blisters as treatment. The traditional healers of Bilaspur region are also aware of this combination. They suggested that in place of water, one must use cow ghee to prepare the aqueous paste. I have informed the recommendation of traditional healers to the small herb traders. They assured me to use the cow ghee in future. After cure, in order to remove the spots of blister, the herb traders use another herbal combination. In this combination they add Ama Haldi (*Curcuma amada*), Kali Haldi (*Curcuma caesia*) and roots of Kanshi (*Saccharum spontaneum*). All herb parts are mixed in equal proportion and an aqueous paste is prepared. This paste is applied on spots. The use is continued till complete cure. All the information about the herbs and herbal combinations as informed by the small herb traders of Bilaspur region was new for me. The small herb traders informed me about special herbal oil having promising effects in treatment of Eczema. To prepare this special herbal oil, Bemchi (*Psoralea corylifolia*), Haldi (*Curcuma longa*), Fitkari (Alum), Mehndi (*Lawsonia alba*), Kattha (*Acacia catechu*), Masoor (Lentil), Suhaga (Borax) and Supari (Betel Nut), are mixed in equal proportion and mixture is boiled in base oil. When all watery contents evaporate, the boiling stopped and oil is stored for use. This oil is applied externally on affected parts. As base oil Sarson (Mustard) oil is used. The small herb traders have deep faith in this herbal oil. To get more promising effects, they cover the affected parts by Parsa (*Butea monosperma*) leaves after the application of herbal oil. In order to treat bone fracture, the small herb traders informed about the use of brick (Ita) powder. The brick powder is taken internally with cow milk. It is considered as one of the promising treatments. The use is continued till complete cure. When I informed the traditional healers of Bilaspur region about this unique use, they replied that this promising combination should be used with precaution. The patients having the tendency of Pathri (Renal Calculi) formation must avoid this use. In place of cow milk, Kheer (a sweet preparation prepared by boiling rice grains in cow milk) should be used to get more

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promising effects. The traditional healers are not in favour of using this combination upto longtime. In general, they recommend its use upto fifteen days only.

The above mentioned traditional medicinal uses clearly indicate that like the traditional healers, senior natives, herb vendors, herb collectors etc., the herb traders are also having rich knowledge about herbs.

Thank you very much for reading the article.

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### **Performance of Ratanjot (*Jatropha curcas*) collected from different locations of Chhattisgarh, India: Some preliminary observations.**

The promotion of *Jatropha curcas* as potential petro crop has made this medicinal herb, as one of the promising herbs. In Chhattisgarh, the herb growers and common farmers are taking keen interest in this herb and they are planting it in hundreds of acres. I have written a separate article focused on "Jatropha Fever" earlier. Like Safed Musli Gene bank, with the help of innovative herb growers and social organizations we are trying to maintain different types of *Jatropha* collected from wild, from different parts of Chhattisgarh. We have observed many variations in these types. We are conducting Allelopathic studies to evaluate the Allelopathic potential of different types, on common crops and weeds. We have ten types of *Jatropha* at present. Besides, maintenance and evaluation of *Jatropha* germplasm we are monitoring its growth and behavior in different locations. We have tried to categorize the *Jatropha* plant types according to different parameters. These categories are based on the location from where these plant types have been collected. I am giving the details in present article.

(I) PJ -> This plant type is collected from Pendra region of Chhattisgarh. The application of organic inputs showed positive effect on its growth. In nature, it prefers organically rich moist soil. It is susceptible to drought. No infestation of disease and insect has been observed. This plant type has positive (inhibitory) Allelopathic effects on many problematic weeds including *Parthenium hysterophorus*.

(II) KJH -> This plant type is collected from Kondagaon region where it is known as Ranijada. Naturally, it prefers rocky regions for growth. This type failed to show any significant response to organic inputs. This plant type is having the capacity to tolerate the extreme cold. In Chhattisgarh plains, it is not performing well particularly in hot summer. In rainy season, the attack of many soil borne fungal

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organisms have been observed. This plant type showed less inhibitory effect on growth of *Parthenium hysterophorus*.

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(III) GSJH -> This plant type is collected from Gandai-Salewara region of Chhattisgarh where it is growing well in moist to nearly water logged soils. This plant type showed positive response to addition of organic inputs. No disease or insect infestation has been observed so far. It can tolerate extreme cold. Its Allelopathic effects have yet not been evaluated.

(IV) DSJH -> This plant type is collected from Durg region of Chhattisgarh, where it occurs as wasteland herb. This plant type showed positive response toward organic inputs. DSJH possess strong Allelopathic potential. It suppressed the growth of over 25 species of herbs mostly weeds, in experiment. No disease or insect infestation has been observed so far. In natural conditions, it is poor competitor of *Lantana camara* herb.

(V) AJH -> This plant type is collected from Ambikapur region near Ajirma village. It prefers sandy soil for good growth. It can tolerate soil acidity to good extent. This is not showing good performance in Chhattisgarh plains. The infestation of Leaf miner has been noted in this plant type in natural condition. It possess less effective Allelochemicals as compared to other plant types.

(VI) BJH -> This plant type is collected from Bastar region of Southern Chhattisgarh. Its seeds are in trade from Chhattisgarh. This plant type is capable of tolerating extreme heat. It showed no significant response to organic inputs. In nature it supports the growth of many herbs. The destruction of this herb from any location results in destruction of many associated herbs. The detailed studies on this association are in progress. No insect or disease infestation has been observed so far.

(VII) RJH -> This plant type is collected from Raipur region. This plant type is having the capacity to tolerate extreme heat. It is sensitive to soil acidity. It is not performing well in Northern Chhattisgarh. It showed positive response to organic inputs. No disease or insect infestation has been observed so far. In Allelopathic studies, we have observed its negative (stimulatory) Allelopathic effects on many medicinal herbs.

(VIII) BBJH -> This plant type is collected from Bagbahera region of Chhattisgarh. It is hardiest among all other plant types. It is in trade. It possess strong Allelopathic potential. It showed poor response to organic inputs.

The categorization of remaining two plant types is in progress. Although this study

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is of great significance to the researchers around the world working on Jatropha, but at farmer level it is very hard to convince them about these types of collection and evaluation. This collection work is in progress without any financial aid. The information on tabulated form is motivating the farmers to study the variations in Jatropha plant types. We are expecting over 30 plant types from different parts of Chhattisgarh. The work is in progress. I will give to details about further progress time to time in coming articles.

Thank you very much for reading the article.

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### **The search of new spots for Bhramarmari in natural forest of Chhattisgarh, India.**

I have mentioned in previous articles about unique medicinal herb Bhramarmari or Bhramarmar 'The insects and snakes attractant' and about its rare occurrence, in Chhattisgarh. Last year we lost one of the traditional healers Shri Vishal Bharat, aware of this herb and its valuable medicinal properties uses in treatment of many complicated diseases including different types of cancer. I have also mentioned that this herb is now limited to very specific locations particularly in spots identified by Shri Bharat. He dedicated his life in identification of these hot spots, but told about it to very few persons. Fortunately, I am among these persons. With the help of coloured photographs, dry plant part and line diagram, I am trying my best to search new spots. I have identified its Genera but not sure about its species because in available literatures, this species in not mentioned. In one year, we achieved little success. I am eager to share this success with the world community.

During my recent visit to Bhawanipatna region of Orissa when during journey I showed its coloured photographs to the natives in forest region, very few have confirmed its natural presence in dense forests. Few months back , a herb vendor of Gariaband region met me with promising information. He came with small herb of Bhramarmar and informed that it is a valuable herb. He asked me 7000 Indian Rs. for one plant. I got bad news that he is engaged in selling this herb to some commercial companies at this rate. But when he named the companies, I found it as pesticide companies engaged in manufacture of inputs for organic farming. Possibly, they are not aware of its use in treatment of cancer. The herb vendor informed me that this is very rare herb. Later I visited the hot spots with him and found a new species of Bhramarmar entirely different from Bhramarmar collected near to the Bastar region but similar to the species collected from the Pendra region of Chhattisgarh. I have found the species collected from Gariaband less

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powerful in effect as compared to the species showed by Shri Vishal Bharat in Bastar region. The herb vendor informed me that the traditional healers of this region are not aware of its medicinal properties and uses. I tried my best to convince the herb vendor about the importance of this endemic species and its conservation. In Rengakhar region of Chhattisgarh, I met many senior traditional healers having information on use of Bhramarmar in treatment of different types of Cancer. The healers informed that as they treat very less patients having cancer and manage the trouble with other herb and herbal combinations successfully, the use of Bhramarmar in treatment of Cancer is becoming a thing of past.

As the problem of different types of cancer is present in different parts of the world, I feel that the traditional medicinal knowledge about Bhramarmar, the traditional healers of Chhattisgarh are having, can be a boon for the patients. This is the reason; I am taking keen interest in this herb and eager to give every information regarding new detail to the world community.

Thank you very much for reading the article.

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### **Traditional medicinal knowledge about common herbs in Chhattisgarh, India: Interactions with the small herb traders of Dalli- Rajhara region.**

Through the interactions with the small herb traders of Dalli-Rajhara, I have collected many valuable information on traditional medicinal uses of common herbs and insects. I am giving the details in present article.

The herb traders of Dalli - Rajhara region are aware of many herbs and herbal combinations that are used for abortion. When I informed them about the use of Untkatara (*Echinops echinatus*) roots in form of aqueous paste, applied on pelvic region of pregnant woman, for the purpose of abortion, they replied that they are also aware of this use. They informed about more combinations. For abortion, they burn the combination of Gajar (Carrot) seeds and excreta of Pavea (Pigeon) and pregnant woman is suggested to inhale in fumes coming from the burning combination. According to the small herb traders this simple use serves the problem. Many herb traders use the combination of Hing (*Asafoetida*) and Gandhak (Sulphur) in same manner. In treatment of joint pain, the herb traders use the combination of Andi (*Ricinus communis*), Namak (Salt), Maida Chhali (*Litsea bark*), Hing (*Asafoetida*) and Gahun Ata (Wheat flour) in form of Chapati (Roti). This freshly prepared Roti is applied on painful joints as treatment. This was

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new information for me. Later I tried it many times successfully. In treatment of Naksutri, a problematic boil having thread like structure in it, the small herb traders of Dalli-Rajhara region use the combination of Pareva excreta and Suhaga (Borax). Both ingredients are mixed in 1:4 ratios and with the help of human urine, an aqueous paste is prepared. The paste is applied on Naksutri as treatment. It is considered as one of the promising treatments. The traditional healers of this region are also aware of this use. They confirmed its promising effect. I have mentioned in previous articles that the natives and traditional healers of Chhattisgarh have in depth traditional medicinal knowledge about different uses of animal excreta. The use of Pareva excreta is new addition in previous list. In treatment of Daad (Ring worm) common in rainy season, the small herb traders use a herbal combination prepared by mixing Chandan Burada (Sandal wood powder), Suhaga (Borax) and Afeem (Opium) with the help of Limau Rasa (Lemon fruit juice). The combination is applied externally on affected parts. The use is continued till complete cure. Many herb traders informed that the use of this combination cures to trouble but its application makes the skin black and it is very difficult to get rid from this black remains. This is the reason this combination is less popular than the Charota (Cassia tora) based combination. In this combination Charota seeds and Kanja (Pongamia pinnata) seeds are mixed in equal proportion and crushed into powder. With the help of water an aqueous paste is prepared and applied on affected parts as treatment. Both Charota and Kanja are in the list of medicinal herbs, the small herb trader purchase for trade. Many herb traders informed that the ash collected after burning the head of Kachhua (Tortoise) is very promising in treatment of Diabetic carbuncle. Although this ash is not much popular but from documentation point of view it is important information. The traditional healers of this region confirmed the miraculous effects of ash but they added that this trouble can be managed successfully by common herbs and herbal combinations.

Many of the above mentioned traditional uses especially the use related to animal excreta and body parts have yet not been reported in reference literatures. It seems that this article is a first written document on this aspect.

Thank you very much for reading the article.

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### **Traditional medicinal knowledge about different Shurbuts in Chhattisgarh, India 98. Khansi Bar Shurbut.**

I got information about this Shurbut for the first time from the traditional healers of Chhattisgarh plains. In this Shurbut common fern Hansraj (*Adiantum* sp.) and Doomar phar (*Ficus glomerata* fruits) are used as main ingredient. This Shurbut is

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used in treatment of Chronic Cough. This preparation is not popular among the common natives. As Chronic cough is managed by many common herbs and herbal combination successfully, the traditional healers of other parts of Chhattisgarh aware of its medicinal properties, use it less commonly. The traditional healers of Chhattisgarh plains are not aware of its other health benefits. To prepare the Shurbut, the Hansraj herb and Doomar fruit are boiled in water to prepare the decoction. Separately, Sugar is boiled in water to prepare the Chashni (Syrup). The decoction is added in hot Chashni to prepare the Shrubut. Once prepared in bulk, the traditional healers use it round the year. More than two years old Shurbut is not used.

For the botany, traditional and reported medicinal uses of Hansraj and Doomar, please read previous article.

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## **Traditional medicinal knowledge about different Shurbuts in Chhattisgarh, India : 99. Peshab Ke Bemari Bar Shurbut III.**

Kush (*Desmostachya bipinnata*) and Kanshi (*Saccharum spontaneum*) occur as wasteland grassy weeds in almost every corner of Chhattisgarh. The natives and traditional healers of Chhattisgarh have in depth traditional medicinal knowledge about these herbs. The traditional healers of Bilaspur region prepare a special Shurbut using the roots of Kush and Kanshi and use it in treatment of diseases related to Urinary system (Peshab Ke Bemari) . I have yet not observed its use with the traditional healers of other parts of Chhattisgarh. The common natives are also not aware of this Shurbut. Although it is difficult to identify the grassy species before emergence of panicles but the traditional healers prefer the Kush and Kanshi herbs collected before the flowering stage, for preparation of Shurbut. To prepare the Shurbut, both roots are boiled in water and decoction is prepared. Separately, sugar is boiled in water to prepare the Chashni (Syrup). By mixing the decoction in hot Chashni, this Shurbut is prepared. Diluted with water, it is used round the year as medicine.

For the botany, reported and traditional medicinal uses of Kush and Kanshi, I suggest you to read my previous articles.

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## **Traditional medicinal knowledge about common herbs in Chhattisgarh, India : Interactions with the small herb traders of Gariaband region.**

Through the interactions with the small herb traders of Gariaband region, I have collected few but important information on traditional medicinal uses of common herbs, insects and animal parts. I am giving the details in present article.

The small herb traders of Gariaband region informed about many unique uses of common herbs and herbal combinations useful in treatment of ear related troubles. As home remedy they apply Suhaga ( Borax) into the painful ear and after this apply few drops of Limau (Lemon) Rasa in it. According to the herb traders, this simple treatment cures the trouble in most of the cases. Many herb traders informed about the use of Chheri (Goat or Bakri) milk in same manner for treatment. In complicated cases, Lason (Garlic) and Fudhar (Calotropis gigantea) leaves are boiled in base oil and when all watery contents evaporate, the boiling is stopped. This oil is applied into the painful ears as treatment. This oil can be stored upto long time. As base oil Til (Sesame) seed oil is used. The herb traders are also aware of use of Jangli Chaulai (Amaranthus spinosus) leaf juice in treatment of Earache. The raw juice is applied into the painful ears. The traditional healers of Gariaband region are also aware of this use. They added that lukewarm juice must be used in order to get promising results. Jangli Chaulai occurs at wasteland herb in Chhattisgarh. Many herb traders purchase it for commercial trade. In treatment of toothache, many herb traders informed about the use of Tiwra ( Lathyrus sp.) seeds in unique way. The seeds are boiled in water and decoction is prepared .The patients are advised to gargle with this decoction many times a day. The use is continued till complete cure. The traders prefer freshly collected seeds but as Tiwra is a winter crop and its podding occurs upto specific period, they also use its dry seeds for the same purpose. This was new information for me. In treatment of stomatitis, the small herb traders prepare a special herbal combination by mixing Jau Ata (Barley flour) in Kattha (Acacia catechu) and apply this combination inside the mouth. This use is very popular among them. In case of respiratory troubles particularly in Asthma, the herb traders use a herbal combination in which Kaiphal (Myrica esculenta), Bharangi (Clerodendron sp.) and Kakrasinghi (Rhus succedanea) and Sonth (Dried Ginger) are used as main ingredients. All ingredients are mixed in equal proportion and with the help of water, small globules are prepared. These globules are taken twice a day. The herb traders are aware that the long term use of this combination gives promising results. Many of the herbs used in this combination are not native of Chhattisgarh but for herb traders it is not a difficult task to collect it from the herb

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traders of other states .They prepare another Kakrasinghi based herbal combination. In this combination, Anar (Punica granatum) fruit rind, Pippali (Piper longum), Harra (Terminalia chebula) and rock salt are used as other ingredients. This combination is considered as a boon for the patients having the problem of Chronic cough. To heal the old wound effectively in less time, the small herb traders of Gariaband region prepare a special herbal oil by boiling Sindoori (Mercuric oxide), Haldi (Curcuma longa) rhizome piece and Neem leaves in base oil. This special oil is applied on wounds. The traditional healers of Gariaband region confirmed its miraculous effects. Like the natives and traditional healers of other parts of Chhattisgarh, the small herb traders of Gariaband region are also aware of use of Fudhar (Calotropis gigantea) latex in treatment of scorpion poison.

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I have observed that the small herb traders have keen interest in new unknown herbs found in surrounding regions. They want to study its commercial aspects but true identification is becoming a problem for them. I assured them to help in this regard with promise that the rare herbs should not exploited in mass scale.

Thank you very much for reading the article.

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### **Vicoa (Vicoa indica, family Compositae) as medicinal herb in Chhattisgarh, India**

Vicoa occurs as winter season weed in Chhattisgarh. I have observed it in almost every part of Chhattisgarh particularly in Chhattisgarh plains. It is a matter of surprise that the name of this herb is not present in the list of medicinal herbs of Chhattisgarh. Also, in reference literatures on weed sciences, its name as weed is not mentioned. For the first time I reported its weedy occurrence in Chhattisgarh through the research papers. Its local name has yet not been coined. The natives particularly the farmers have kept it in the category of Vankachra or Van Ghas (Wild waste or wild grass) . Every year between November to February one can see its beautiful yellow flowers in crop fields. It can be promoted as ornamental herb in areas where it is not present naturally. Although in reference literatures related to different systems of medicine in India, Vicoa is not described as medicinal herb but through the Ethnobotanical surveys conducted in different parts of Chhattisgarh I have noted that many traditional healers are not only aware of its uses but they are also using it in their regular practice. These observations motivated me to write a separate article on this herb. According to the traditional healers, this herb is present in Chhattisgarh since long time, but in recent past it has spread in many parts of Chhattisgarh. It is a matter of scientific investigation to

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identify the factors responsible for its aggressively in recent past. The traditional healers of Chhattisgarh plain use this herb in form of aqueous paste in treatment of breast related troubles. The whole herb except roots is used to prepare the paste. The whole herb is also used in treatment of skin related troubles. For these troubles the healers prefer the decoction as compared to the aqueous paste. The healers of Narharpur region use the flowers of Vicoa in form of aqueous paste in treatment of Adhasisi (Migraine) . In order to get more promising effects, they add Kali Mirch (Piper nigrum) in the paste. The traditional healers of Bagbahera region use the roots of Vicoa in form of decoction in treatment of Bavasir (piles). The patients are advised to sit in tub filled with decoction. The above mentioned traditional medicinal uses have yet not been reported. This article is a first written document on traditional medicinal uses of Vicoa in Chhattisgarh.

The name of Vicoa is not present in the official records, as herb having any demand in national and international markets. The herb collectors confirmed it. As weed it is not causing much nuisance in Chhattisgarh. I personally feel that by searching its more uses, this so-called weed, that occurs in plenty can be established as useful herb.

Thank you very much for reading the article.

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### **Traditional medicinal knowledge about different Shurbuts in Chhattisgarh, India: 100. Khoon Ke Kharabi Bar Shurbut.**

Khoon Ke Kharabi means the impurities in blood. This Shrubut is used for blood purification. Its regular use promotes the formation of new blood. The traditional healers of Bagbahera region informed me about these unique uses of this Shurbut. I have yet not observed its used with the traditional healers of other parts of Chhattisgarh. As main ingredient Ambari (Rumex vesicarius) herb is used to prepare this Shurbut. As other ingredients, Saunf (Fennel) and Chandan burada (Sandal wood powder) are added in it. In general, the traditional healers of Bagbahera region suggest the patients having troubles due to impure blood to take this preparation upto a month regularly, twice a day, in any part of the year, in

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order to get protection from the troubles round the year. The common natives are not aware of this preparation. To prepare the Shurbut, whole herb juice of Ambari is extracted and mixed with Chandan burada and powdered Saunf Separately, sugar is boiled in water to prepare the Chashni (Syrup). The combination is added with hot Chashni to prepare the Shurbut. Diluted by water it is used round the year.

For the botany, traditional and reported medicinal uses of Ambari, Chandan and Saunf, please read my previous articles.

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### **Traditional medicinal knowledge about common herbs in Chhattisgarh, India : Interactions with the small herb traders of Pithora region.**

Through the recent interactions with the small herb traders of Pithora region, I have collected many valuable information on traditional medicinal uses of common

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herbs. I am giving the details in present article.

The small herb traders informed me about unique herbal combination in which Hing (Asafoetida), Pudina (Mentha species), Baibirang (Embelia ribes), Harra (Terminalia chebula) and rock salt are mixed in equal proportion. This combination is considered as a boon for the patients having the problem of intestinal worms. According to the herb traders, its regular use flushes out the worms effectively in short time. In previous articles, I have mentioned that the natives and traditional healers of many parts of Chhattisgarh use Baibirang alone or in combination with other herbs in treatment of intestinal worms. Baibirang is a well known herb in Chhattisgarh and it is present in the list of medicinal herbs the herbs traders purchase for commercial trade. The combination described by the small herb traders of Pithora region was new information for me. In treatment of complicated cases of Hichki (Hiccup), the small herb traders of Pithora region use the seeds of Bhagrenda (Jatropha curcas). The seeds are burnt and the patients are advised to inhale the fumes. It is considered as one of the promising treatments. Jatropha grows as wasteland herb in this region. The traders collect its different parts for trade. The natives plant this herb as live fence. The traditional healers of Pithora region confirmed the miraculous effect of Bhagrenda seeds in treatment of Hichki. Many small herb traders are aware of a herbal combination which is used to improve the digestion. In this combination Harra (Terminalia chebula) and Sonth (Dried Ginger) are mixed in equal proportion. The combination is taken internally daily night. Harra, Bahera (Terminalia bellirica) and Aonla (Emblica officinalis) are in the list of medicinal herbs purchased by these traders for commercial trade. This is encouraging to see that these traders are aware of unique medicinal properties of medicinal herbs they are trading. As heart tonic, the small herb traders of Pithora region use the seeds of Chana (Chick pea) in unique way. The seeds are dipped in water overnight. Next morning the softened seeds are taken internally with sugar. The seeds of organically grown Chana crop are preferred. The herb traders are not aware of its other health benefits. The traditional healers of Pithora region confirmed its promising effect as heart tonic. I have mentioned this use in my previous articles but you will be surprised to know that the natives and traditional healers of other parts of Chhattisgarh use this Chana seeds in this way, considering it as sex tonic. The natives and healers using it as sex tonic are not aware about its beneficial effect as heart tonic. By informing the small herb traders of Pithora region about its extra benefit as sex tonic, I have completed my responsibility partially. Now I am eager to complete the remaining responsibility. Alsi (Linseed) is under cultivation as oilseed crop in many parts of Chhattisgarh. The small herb traders informed that the decoction of whole herb of Alsi is having promising effect in treatment of Asthma. The traditional healers warned that this decoction should be used carefully and many more herbs must be added in order to nullify the harmful effect of Alsi herb. The use of herbal combination in which Neem, Peng (Celastrus paniculata) and Ambari (Rumex sp. ) are used as main ingredients, is very popular among the small herb traders in treatment of common cough and cold. For its use round the year they prepare small globules in bulk.

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Due to communication gap, the herb traders, traditional healers, herb vendors, collectors and senior natives are not getting the opportunity to interact. Through the ethnobotanical surveys, I get opportunity to meet all these groups. This is the reason, I get many uses of same formulation. As mentioned earlier, I am aware of my responsibility to disseminate this knowledge among them.

Thank you very much for reading the article.

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### **Traditional medicinal knowledge about Gandana (*Achillea millefolium*, family Compositae) in Chhattisgarh, India.**

According to the reference literatures Gandana is a herb occurring in W. Himalayas from Kashmir to Kumaon. It is not a native to Chhattisgarh. The herb growers are also not cultivating this medicinal herb. It is hard to believe that the many traditional healers of Chhattisgarh are not only aware of its medicinal uses and properties but they are also using it in their day to day practice. This observation motivated me to write a small but separate article on this herb. The traditional healers are dependent on local herb shops and herb vendors coming from other states for the availability of this herb. They receive the herb in dry form and at this stage, it is very hard to identify the adulterants. Unfortunately, the traditional healers of Chhattisgarh have yet not developed any practical testing method to check the adulterations, like they do in case of Shilajeet.

During the ethnobotanical surveys conducted in different parts of Chhattisgarh, I have noted that the traditional healers of Chhattisgarh Plains and Southern Chhattisgarh are more aware of its medicinal uses and properties as compared to the traditional healers of other parts of Chhattisgarh. You will find this herb with the traditional healers of Chhattisgarh specialized in treatment of Bavasir (Piles). The healers of Chhattisgarh Plains prepare special herbal oil by boiling Gandana whole herb in base oil. When all watery contents evaporate, boiling is stopped and oil is kept for future use. This oil is considered as a boon for the patients having Bavasir (Piles) specially Bleeding piles. According to the healers, its application externally on affected parts stops the bleeds effectively in very less time. The healers of Southern Chhattisgarh add more herbs like Kukronda (*Blumea lacera*) roots, in this oil in order to make it more potential. The traditional healers of Bagbahera region of Chhattisgarh use Gandana herb internally in treatment of Bavasir. They prepare a special herbal combination by mixing Harra (*Terminalia chebula*) and Kali Zeeri (*Vernonia anthelmintica*) with Gandana herb. The combination is given a shape of small globules. These globules are taken internally. You will be surprised to know that many traditional healers use this combination in dry form in unique way. The mixture is burnt and the patients

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having Bavasir are advised to expose the affected parts in fumes. According to the healers both internal as well as external use of same herbal combination cures the trouble. The traditional healers of Mudpar village Shri Hanumat Prasad Verma use the Gandana fresh herb, if available, in treatment of ear related troubles.

The reference literatures related the different systems of medicine in India are full of information regarding medicinal properties and uses of Gandana . According to Ayurveda, the herb is diaphoretic, stimulant and tonic. It is most useful in colds, obstructed perspiration and commencement of fevers. It opens pores freely and purifies the blood. It is also useful in treatment of hysteria, flatulence, heart burn, colic, epilepsy etc. Unfortunately, the traditional healers of Chhattisgarh are not much aware of these uses.

Through the ongoing ethnobotanical surveys. I am trying my best to gather more information on this herb. I will give the details in coming articles.

Thank you very much for reading the article.

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### **Traditional medicinal knowledge about common herbs in Chhattisgarh, India : Interactions with the small herb traders of Mahasamund region.**

Through the interactions with the small herb traders of Mahasamund region I have collected many important information on traditional medicinal uses of common herbs. Mahasamund region is surrounded by small hills and natural forests rich in natural bio-diversity. I have observed that the small herb traders of this region have rich traditional medicinal knowledge about common herbs. I am giving the details in present article.

In treatment of toothache, the small herb traders of Mahasamund use the Sirka (Vinegar) prepared from Chiraijam ( Syzygium cumini) fruit juice. The Sirka is applied with the help of Cotton bud on painful tooth. Many herb traders mix Gandhak (Sulphur) with this Sirka in order to get more promising results. In treatment of ear ache, the herb traders are aware of use of Kattha (Acacia catechu). Kattha is mixed in lukewarm water and few drops of solution is applied into the painful ear. It is considered as one of the promising treatments. I was not expecting this information from the herb traders but they informed that for breast enlargement they use the aqueous paste of Kurru (Sterculia urens gum) Gond externally. Many more herbs are also added with the Kurru Gond. The traditional healers of this region are also aware of this use. They informed that the use of Kurru Gond increases hardness and provides natural shape to breast and it is

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wrong to name it as a remedy for breast enlargement. The small herb traders informed me about a special herbal combination in which Harra (*Terminalia chebula*), Sonth (Dried Ginger), Pippali (*Piper longum*) and Nishoth (*Ipomoea turpethum*) are mixed in equal proportion. This herbal combination, in form of small globules, is given a shape of small globules and taken internally in treatment of troubles related to digestive system. It is considered as promising appetizer. While searching the reference literatures related to different systems of medicine in India specially in Ayurveda, I have noted many similar combinations. I am feeling proud to observe that the small herb traders are still practicing the ancient formulation, although with slight modifications, based on the availability of herbs. In treatment of Pelea( Jaundice) , the herb traders use Bandal herb (*Luffa echinata*) in unique way. Its fruits are dipped in water overnight and next day extract is collected. This extract is applied into the nostrils as treatment of Jaundice. Although the herb traders have no scientific explanation regarding this use but they have deep faith in this use. I personally feel that there is a need to establish the science behind this use. The name of Bandal is present in the list of medicinal herbs, the small herb traders of Mahasamund region purchase for trade. I have mentioned in previous articles that the natives and traditional healers of many parts of Chhattisgarh use Bael (*Aegle marmelos*) fruit pulp alone or in combination with other herbs in treatment of Diarrhoea. The herb traders of Mahasamund are also aware of Bael fruit pulp based herbal combination. In this combination, dry fruit pulp is added in combination with Sonth (Dried Ginger), Saunf (Fennel) and Harra (*Terminalia chebula*). The combination is fried well in cow ghee and taken internally. Many herb traders informed about the external use of the fresh blood of Pareva (Pigeon) as aphrodisiac but as many other promising herbs and herbal combinations are available, the blood is used less commonly for this purpose.

Many of the above mentioned traditional medicinal uses are unknown for the traditional healers of this region. I was not expecting such important information on traditional medicinal knowledge about common herbs from them.

Thank you very much for reading the article.

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### **Increasing demand of Kamhar (*Gmelina arborea*) plant parts in Chhattisgarh India : Some important observations.**

According to reference literatures, Kamhar is a tree distributed throughout India and also grown in gardens. Its fruits are edible and wood is used for furniture, bent-wood articles, boat-building, paneling, brushes, slate frames, figure and pattern making wood pulp is used for wrapping, writing and printing papers. In Chhattisgarh Kamhar or Khamhar is present since time immemorial. The names of many villages are based on rich population of Kamhar tree like Khamhardih,

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Kamharine etc. The natives and traditional healers of Chhattisgarh have rich traditional medicinal knowledge about this tree. I have written a lot on various aspects of this medicinal herb in my previous articles. Many farmers have planted Kamhar in form of big plantations but unfortunately they are aware of its use as timber. They are not aware of its use as medicinal herb. During the recently conducted Ethnobotanical surveys among the herb collectors and traders of Chhattisgarh, I got interesting information that in last two three years the collection of Kamhar roots and bark has increased many folds from wild and the traders at national and international markets are showing eagerness to purchase these parts. In reference literatures, the uses of its roots and barks as stomachic and galactagogue are mentioned. Its roots are one of the main ingredients of famous Dashmoola preparations in Ayurveda. Later, the herb collectors and traders of almost all parts of Chhattisgarh confirmed about its increased demand. My friends at different pharmaceutical companies showed ignorance about this increased demand. According to them, its demand has not increased in Indian pharmaceutical companies as new products having Kamhar as ingredient has yet not introduced. This was a matter of great surprise for me that where the roots and barks collected from wild in bulk are going. Later, when I searched the internet and approached to international buyers, they confirmed about its demand for medicinal purpose but as trade secret they do not informed about the exact products. I have mentioned in previous articles that the natives and traditional healers of Chhattisgarh have even more knowledge about its medicinal uses and properties, than it is mentioned in ancient literatures and many traditional healers claim that what we have searched or discovered is like a drop in ocean. The increased demand of Kamhar roots and barks clearly indicates that possibly the multinational pharmaceutical companies have discovered some unique uses of this herb.

Although this increased demand is a good news for Kamhar plantation owners in Chhattisgarh but the sad news is that the increased demand of roots and barks is posing threat on natural population of this tree. From last ten years, I am working on different aspects of Chhattisgarh herbs. The news came very late to me that the collection and demand of Kamhar plant parts have increased many folds. You can imagine, how much time this news will take, to reach to the state authorities. As bio-diversity expert, I am keeping close view on this trade and on natural population of Kamhar tree in Chhattisgarh. I am giving all the details to the world community with the hope that the researchers engaged in research on various aspects of this herb will pay attention on this trade and threat on natural population.

Thanking you very much for reading the article

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**Traditional medicinal knowledge about different Shurbuts in Chhattisgarh ,**

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## India : 101. Tilli Ke Bemari Bar Shurbut.

Tilli Ke Bemari means the troubles or diseases related to Tilli (Spleen). For the first time I got information about this Shurbut from the traditional healers of Southern Chhattisgarh. This Shurbut is prepared by using Kait, five types of salts, Kukronda (Blumea lancers) root powder and Kali Mirch (Piper nigrum). I have written a lot about Kait in my previous articles. The traditional healers of Southern Chhattisgarh use it for these specific troubles. They are not aware of its other health benefits. This is the reason that this Shurbut is losing popularity day by day. The common natives are not aware of this preparation. The awareness about the use of common herbs and herbal combinations in treatment of spleen related troubles, has also limited its use. To prepare the Shurbut, all ingredients are taken in dry form and crushed into powder. Separately, sugar is boiled in water to prepare the Chashni. The powder and hot Chashni are mixed to prepare the Shurbut. Once prepared in bulk, it is used round the year in treatment. In general two teaspoonful of Shurbut diluted with a glass of water is given daily as treatment.

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## **Traditional medicinal knowledge about different Shurbuts in Chhattisgarh, India : 102. Sanay Patti Ke Shurbut.**

Sanay Patti is a local name of *Cassia angustifolia*. Its laxative properties are well known in the world. It is under cultivation in large areas in India. I have mentioned in my previous articles that although Sanay is not a native to Chhattisgarh but the traditional healers use this herb very frequently as medicine. Sanay Patti Ke Shurbut is prepared by using its leaves. For the first time, I got information regarding this Shurbut from Shri Vishal Bharat, a well known traditional healer of Bastar region. He was using it in treatment of constipation. The common natives of Chhattisgarh are not aware of this preparation. As other ingredient Dhania (Coriander) is also used in this Shurbut. To prepare the Shurbut, the dry leaves of Sanay and Dhania are crushed into powder. Separately, sugar is boiled in water to prepare the Chashni (Syrup). The Shurbut is prepared by mixing leaf powder and hot Chashni. Diluted by water this Shurbut is taken with water. In general, the patients having the problem of constipation are advised to mix two tea spoonful of Shurbut in a glassful of water and take the solution internally daily night before sleep. According to Shri Bharat, within a week the patients start getting rid from the problem of constipation.

For the botany, reported and traditional medicinal uses of Sanay and Dhania, please read previous articles.

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### **Traditional medicinal knowledge about common herbs in Chhattisgarh, India : Interactions with the small herb traders of Khairagarh region.**

In Chhattisgarh, thousands of small herb traders are actively engaged in herb trade and it is not wrong not say that this trade is providing bread and butter to thousands of families. Although in this long channel, every one gets little but they are satisfied and happy. In this long channel, the herb collectors and herb traders have good relation with each other and this is the reason, they do not want to start a new business relationship with any new entrepreneur outside the state, instead of getting good returns. Through the interactions with the small herb traders of Khairagarh region I have collected many important information on traditional medicinal uses of common herbs. I am giving the details in present article.

When we started discussion from the topic Hichki (Hiccup), initially they replied that it is not a serious trouble and they manage it with the help of home remedies . In complicated cases, particularly in case of Hichki during Cholera (Haija), They use a herbal combination in which Kurru Gond (*Sterculia urens* gum), Pudina (*Mentha* sp.) leaves, Ajwain (*Carum copticum*), Gondla (*Cyperus* sp.), Elaichi (*Cardamom*) and Saunf (Fennel) are added. The combination is given a shape of small globules and taken internally. The use is continued till complete cure. They informed that in this combination Kurru, Pudina and Gondla play important roles. Other ingredients can be added or deleted from this combination according to the need. Many small herb traders informed about the use of aqueous extract of Nonia (*Portulacca* sp.) seeds in small doses for treatment. In treatment of spleen related troubles, the herb traders of Khairagarh region are aware of use of special herbal combination in which Ajwain (*Carum copticum*), Dhikuar Guda (Aloe pulp), Harra (*Terminalia chebula*), Bahera (*Terminalia bellirica*), Aonla (*Emblica officinalis*), Nishoth (*Ipomoea turpethum*), Kali Zeeri (*Vernonia anthelminticum*), Saunf (Fenel) and Namak (Salt) are added. With the help of Aloe juice, this combination is given a shape of small globules. These globules are dried in shade and stored for future use. In case of spleen related trouble, it is given with cold water. All the herbs added as ingredient are in the list of medicinal herbs the small herb traders purchase for trade. When I informed the traditional healers of Chhattisgarh about this combination, they showed surprise, to know the level of knowledge the herb

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traders are having. They confirmed its promising effects in treatment. They suggested the addition of more herbs in the combination in order to make the combination more promising. I have mentioned in previous articles that the natives and traditional healers of many parts of Chhattisgarh use Bael (Aegle marmelos fruit pulp) Guda in treatment of Diarrhoea. The herb traders of Khairagarh region informed me about the use of Mango fruit stone pulp (Ama Guthli Ke Guda) in combination with Saunf (Fennel) in treatment of Diarrhoea. The common natives of this region are also aware of this use. You will be surprised to know that many herb traders are aware of use of nails of hands and legs in treatment of Bavasir (Piles) . The nails are burnt and patients having the problem of Piles are advised to expose the affected part in fumes. The deep faith of the traders in this use clearly indicates the efficacy of this simple treatment. It was new information for me. They also use a special herbal oil prepared by boiling the Van Neel (Indigofera sp.) leaves in base oil. This herbal oil is applied externally on piles.

The small herb traders confirmed that no one has never asked them about these traditional uses. It means my survey was the first attempt to document their rich traditional knowledge. By noting their in depth knowledge, I came to conclusion that I have to visit more frequently in this region, to complete the documentation in real sense.

Thank you very much for reading the article.

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### **The on-going experiments of the traditional healers with medicinal insect Tortoise beetle *Aspidomorpha miliaris* (Coleoptera : Chrysomelidae) in Chhattisgarh, India**

I have mentioned in previous article that the traditional healers of Chhattisgarh specialized in use of medicinal insects and mites, show special interest in insects feeding on medicinal herbs. They claim that many times the insect feeding on specific medicinal herb can be used more safely as medicine than the specific herb because inside the insect body, the toxic content of herb nullifies. The example of medicinal insect of *Datura* sp. is sufficient to prove this effect. *Datura* is considered as poisonous herb having narcotic properties. *Datura* can not be added as such in wine but the excreta of insect feeding on this herb possess less narcotic properties and it is added in wine to make it more powerful (?) by the natives of many parts of Chhattisgarh. You will get many such examples in my previous articles. Tortoise beetle *Aspidomorpha miliaris* infests many crops and weeds in Chhattisgarh. The main hosts are Kanda (*Ipomoea batatas*), Beshram (*Ipomoea carnea*), Karmatta Bhaji (*Ipomoea aquatica*), Muscaini Bhaji (*Ipomoea reniformis*) etc. Two years back I presented many beetles collected from different herbs to the

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traditional healers of Chhattisgarh specialized in use of medicinal insects and mites, with request to evaluate and search the medicinal properties and uses of this Beetle. As Kanda is under cultivation as field crop, the presence of this beetle in crop fields is avoided and it is considered as problematic pest. The one of the reasons for request was to establish this problematic insect as medicinal insect among the Kanda growers, so that when this insect will attack the crop fields instead of applying insecticides the farmers will collect this medicinal insect and sell it to the potential buyers, engaged in manufacture of medicines from this insect. Two years back many healers particularly the senior healers started their research. They asked me about the medicinal uses of Beshram (*Ipomoea carnea*) because this herb is newly introduced herb in Chhattisgarh, only few decades back. When I informed them that the traditional healers of many parts of Chhattisgarh are using its latex in treatment of Safed Daag (*Leucoderma*), they got the clue and started their experiments. Many healers showed interest in Tortoise beetle feeding on Muscaini Bhaji. In two years, I visited to these healers many times a year. Last month I got some promising information on new uses of this beetle. Without any delay, I am eager to document this important information in order to avoid its misuse. The traditional healers who have focused their studies of Tortoise beetle feeding on Beshram, found it more promising in treatment of *Leucoderma* as compared to Beshram latex. Beshram latex causes irritation many times but when the adults of Tortoise beetle are used in form of aqueous paste, in specific way, it causes no irritation. The healers are adding Bemchi (*Psoralea corylifolia*) seeds with this aqueous paste in order to make it more promising. I got opportunity to interact with the different patients taking this secret but effective treatment. They were happy with the progress. The traditional healers who have focused their studies on Muscaini confirmed that the Beetles feeding on Muscaini are showing promising results in flushing out the Pathri (Renal Calculi). These two findings are great and important news for the whole world community. This is a contribution of the healers of present generation for the next generation.

Many such studies are in progress in different parts of Chhattisgarh. I am in touch with the healers engaged in these studies. From time to time, I will give the details of recent progress through my articles.

Thank you very much reading the article.

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**Traditional medicinal knowledge about different Shurbuts in Chhattisgarh, India : 103. Bukhar Bar Shurbut VIII.**

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I got information about this Shurbut for the first time from the traditional healers of Charama region. This Shurbut is used as medicine in treatment of complicated cases of fever (Bukhar). As main ingredient Punarnava (*Boerhaavia diffusa*) roots are used in this Shurbut. Punarnava is well known medicinal herb in Chhattisgarh. The natives and traditional healers of Chhattisgarh have rich traditional medicinal knowledge about this herb. In previous articles, I have written a lot on different aspects of this herb but its use as Shurbut was first information for me. The traditional healers of other parts of Chhattisgarh are also not much aware of this Shurbut. Its specific use in treatment of complicated cases of fever makes this Shurbut of limited popularity, but from documentation point of view, it is an important information. To prepare the Shurbut the aqueous extract of Punarnava roots are collected. Separately, sugar is boiled in water to prepare the Chashni (Shurbut). Aqueous extract and hot Chashni are mixed to prepare the Shurbut. In general, the healers do not disclose the secret of Shurbut to their patients.

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## **Traditional medicinal knowledge about common herbs in Chhattisgarh, India : Interactions with the small herb traders of Mungeli region.**

Through the interactions with the small herb traders of Mungeli region I have collected many important information on traditional medicinal uses of common herbs. I have noted that the small herb traders of this region purchase many common weed species for trade and through this trade they are providing an additional income to the farmers from so called unwanted plants. I am giving the details in present article.

To maintain the sexual health round the year, the small herb traders of Mungeli region use the bark of Pipal (*Ficus religiosa*) in unique way. The barks are collected at early morning and dried in shade. After drying it is converted into fine powder. This fine powder is boiled well in cow milk. After boiling, the solution is allowed to dry. After drying the powder is collected and stored for future use. During winter season, they take this powder twice a day. In general, one teaspoonful powder is taken as a single dose. The use is continued upto one month. According to the small herb trades, only one month use is enough to maintain good sexual health round the year. I have mentioned in previous articles that the natives and traditional healers of many parts of Chhattisgarh use the roots of Semar (*Bombax ceiba*) in same way. The use of Pipal bark is new information for me. The traditional healers of Mungeli region confirmed the promising effects of Pipal bark. The name of different parts of Pipal is present in the list of medicinal herbs the herb traders purchase for commercial trade. Although they are not aware that why the bark is collected at early morning but they have deep faith in the traditional harvesting methods of herbs, and in information they have received from their forefathers. The herb traders are also aware of a special herbal combination having promising effect on sexual health. In this combination another *Ficus* sp. i.e. Doomar (*Ficus glomerata*) is used as main ingredient. The root of Doomar, Gokhru (*Tribulus terrestris*), Mokhla (*Asteracantha longifolia*) and seeds of Siliyari (*Celosia argentea*) are mixed in equal proportion and converted into powder. This combination is taken internally. In general, a fistful of powder is taken twice a day with lukewarm cow milk. The herb traders use it at special occasions round the year. The traditional healers of Mungeli region informed that this herbal combination is a boon for the patients having no or poor sexual desire. All herbs used as ingredients are available commonly in Chhattisgarh and all are in commercial trade. Many herb traders are aware of many unique uses of Chukandar (*Beta vulgaris*) leaves. Chukandar is not a native to Chhattisgarh but for the herb traders it is not a difficult task to get this herb both fresh and dry. They use the leaf juice of Chukandar to prepare a special herbal oil. The leaf juice is boiled in base oil and when all watery contents evaporate the boiling is stopped. This oil is considered as a boon for the natives having hair related troubles. Its regular massage not only makes the hair darker in colour but also promotes its

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natural growth. They informed me about the use of dry leaves of Chukandar. The leaves are converted into powder and the pregnant woman is advised to inhale few pinches of powder. If this inhalation produces any irritation then according to the herb traders, it is an indication that new borne will be the male child. If there is no irritation, then the new borne will be female child. This was new information for me. I have surveyed many parts of Chhattisgarh and interacted with thousands of traditional healers, herb collectors, traders, vendors etc. but not got this information, the herb traders of Mungeli region provided me. I am feeling proud to document this knowledge. The herb traders informed me that the use of Afeem (Opium) in small doses as medicine act as good heart tonic. The traditional healers of Mungeli region are convinced with this use but they warned that it should not become the habit. The herb traders are aware of many herbs that can be used to nullify the harmful effects of Afeem. They crush the roots of Andi (*Ricinus communis*) and prepare an aqueous extract. This extract is taken internally as antidote.

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Most of the traditional medicinal uses mentioned above have yet not been reported in reference literatures. It seems that this article is a first written documentation on this aspect.

Thank you very much for reading the article.

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### **On-going studies on medicinal insect Blumea leaf beetle *Chrysolina madrasae* (Coleoptera; Chrysomelidae), by the traditional healers of Chhattisgarh, India: Some new findings.**

During year 1994, I discovered the infestation of Blumea leaf beetle on wasteland winter weed Blumea lacera and reported this information through the research papers. Since then I am studying different aspects on this insect. Two years back, I presented the beetles to the traditional healers of Chhattisgarh specialized in use of insects and mites as medicine with the objective that these healers will evaluate the medicinal properties and uses of this insect feeding on well known medicinal herb Kukronda i.e. Blumea lacera. I have mentioned in my previous articles that the natives and traditional healers of Chhattisgarh have in depth traditional medicinal knowledge about Blumea lacera. They use all parts of Blumea alone and in combination with other herbs both internally as well as externally in treatment of many common diseases but the use of Blumea is having many side effects also. It has been observed earlier by the traditional healers of Chhattisgarh specialized in use of medicinal insects that the use of insects feeding on medicinal herbs possesses medicinal properties similar to the herbs except its toxic contents that causes harmful effects. The traditional healers accepted my proposal for

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experimentation, two years back and started their studies. As this insect species activates in winter season only, there is a limitation on its study round the year. But through sincere efforts the healers have discovered some unique medicinal uses of Blumea leaf beetle. Without any delay, I am eager to document this new information in order to avoid its misuse.

The healers have found this insect more promising in treatment of Bavasir (Piles), both internally as well as externally, as compared to the host plant i.e. Blumea lacera. Blumea is used less frequently in treatment of skin related troubles but the healers have found the insect very useful in treatment of Ringworm. You will be surprised to know that the insects at pupation stage possess unique properties to cure carbuncle particularly the diabetic carbuncle. The adult do not possess this unique property. I thanked the healers for this new discovery. The detailed studies are in progress. We are expecting more promising outcomes from these studies.

As mentioned earlier, I have listed out over 500 species of insects and mites having traditional medicinal uses in Chhattisgarh. My dream is to evaluate these species for new medical properties and uses with the help of the healers. As the new results come, I will give the details.

Thank you very much for reading the article.

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### **Traditional medicinal knowledge about common herbs in Chhattisgarh, India : Interactions with small herb traders of Tilda region.**

Through the recent interactions with the small herb traders of Tilda region I have collected many valuable information on traditional medicinal uses of common herbs. Like the herb traders of Mungeli region, the small herb traders of Tilda region purchase many common herbs that occur as weed in crop fields and wastelands. Cassia tora, Phaseolus trilobus, Psoralea corylifolia, Cynodon dactylon, Achyranthes aspera, Calotropis gigantea, Chenopodium album, Spilanthes sp., Sphaeranthus indicus, Vicoa vestata, Dinebra retroflexa etc are among these weeds. I am giving the details in present article.

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The small herb traders of this region have in depth traditional medicinal knowledge about herbs and herbal combinations useful in treatment of different types of fever. In treatment of fever due to liver related troubles, they use the combination of Kattha (Acacia catechu) and Kapoor (Camphor). Both ingredients are mixed and the mixture is given a shape of small globules. These globules are taken internally with lukewarm water. The use is continued till complete cure. In normal fever, the traders use the herbal combination having Tulsi (Ocimum sanctum) leaves, Kali Mirch (Piper nigrum), Pippali (Piper longum) and sugar. All ingredients are used in equal proportion. In previous articles I have written a lot on various Tulsi based herbal combinations useful in treatment of fevers. This information is a new addition to the list. Many herb traders prepare a herbal combination by mixing Afeem (Opium), Kali Mirch (Piper nigrum) and Sirsa bark (Albizia lebbek) and use it in treatment of fever. In treatment of Malarial fever, they prepare another herbal combination in which Afeem is mixed with Neem leaves and combination is given a shape of small globules. These globules are taken internally just before the start of fever. During discussion, I got information on one more herbal combination. In this combination fruit pulp of Karanj (Pongamia sp.) and Bambri (Acacia nilotica) are used to prepare small globules. The traditional healers of Tilda region are well aware of these herbal combinations. They confirmed its promising effects. The herbs used as main ingredients in these combinations are in the list of medicinal herbs the herb traders purchase for commercial trade. To mature the immature boil, the herb traders of Tilda region use a special herbal combination. In this combination, fruit pulp of Bael (Aegle marmelos), Kattha and Gud (Jaggery) are added as main ingredients. According to the herb traders, the external application of this combination on boils mature it within no time. To dress the open wounds the herb traders use many herbal creams. In these creams Bach (Acorus calamus), Neem, cow ghee etc. are used as main ingredients. Through the ethnobotanical surveys I got very less information regarding female sex tonic. Through present interaction with the herb traders, I got many valuable information on this aspect. The herb traders informed that the internal use of dry Gengarva (Earthworm) with Gud is having promising effect as female sex tonic. Daily one Earthworm is taken in this way upto a month. They also suggest the female to use the combination of Black Til (Sesame) seeds in combination with Gud during winter season in order to get good sexual health round the year. Many herb traders prepare a sweet dish named Anda Ke Halwa, by using Hen's egg and give it to the females for this purpose.

I have surveyed Tilda region extensively regarding traditional medicinal uses of herbs and insects and written a lot about the information in previous articles. The present article is a supplement article to previous articles.

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### **Traditional medicinal knowledge about different Shurbuts in Chhattisgarh, India: 104. Dama Bar Shurbut I.**

Dama is a local name for Azma or Asthma. Dama Bar Shurbut is used in treatment of Asthma. The traditional healers of Pendra and Amarkantak regions prepare this Shurbut and use it in treatment. These regions are rich in natural Bamboo herbs. Dama Bar Shurbut is prepared by using Vanslochan. According to the reference literatures, Vanslochan is a silicious concretion found in the joints of Bamboo. It is largely used as cooling tonic and aphrodisiac. In reference literatures related to different system of medicine in India, the use of Vanslochan in cough, consumption and asthma is mentioned. Vanslochan is used in many ways but its use as Shurbut was new information for me. I have yet not observed its use in other parts of Chhattisgarh. The common natives are also not aware of this preparation. To prepare the Shurbut, Vanslochan is crushed into powder. Separately, sugar is boiled in water to prepare the Chashni (Syrup). The powder is added in hot Chashni to prepare the Shurbut. Once prepared in bulk, this Chashni is used round the year in treatment. The traditional healers of Pendra and Amarkantak regions consider this Shurbut as a boon for the patients having Asthma. According to them it acts as both curative and preventive to Asthma.

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### **Traditional medicinal knowledge about different Shurbuts in Chhattisgarh, India : 105. Bukhar Bar Shurbut IX.**

Dhamasa (*Fagonia arabica*, family Zygophyllaceae) is a well known medicinal weed in Chhattisgarh. According to Ayurveda, the plant of Dhamasa is acrid and bitter, cooling and useful in treatment of asthma, fever, thirst, vomiting, dysentery, urinary discharges, erysipelas, typhoid etc. It purifies the blood. According to the Unani system of medicine, it is cooling and useful in treatment of liver troubles, chronic bronchitis, ophthalmia, toothache, stomatitis etc. Many traditional healers of Chhattisgarh use the whole herb of Dhamasa to prepare the Shurbut. This Shurbut is used for specific purpose. The healers use it in treatment of fever specially to reduce the high body temperatures. The healers are not aware of its other health benefits. I have seen this Shurbut with the traditional healers of Chhattisgarh plains. Without disclosing its ingredients they recommend this Shurbut to their patients. To prepare the Shurbut, the whole herb of Dhamasa is washed thoroughly and by boiling it in water decoction is prepared. Separately, sugar is boiled in water to prepare the Chashni (Syrup). The decoction is added in hot Chashni to prepare the Shurbut. Diluted with water it is taken internally. As general recommendation, one teaspoonful Shurbut is given with a glassful of water in every hour during high fever. The use is continued till complete cure.

For the botany of Dhamasa, I suggest you to read my previous articles.

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### **Traditional medicinal knowledge about different Shurbuts in Chhattisgarh, India. : 106. Lal Shurbut**

I got information about this Shurbut for the first time from the traditional healers of Ambikapur region. Lal means Red. To prepare this Shurbut, the roots of Majith (*Rubia cordifolia*) are used. The presence of this root in Shurbut gives red colour to the Shurbut. This is the reason it is popular as Lal Shurbut among the traditional healers. The traditional healers of Ambikapur region use it in treatment of blood related disorders. This Shurbut is considered as promising blood purifier. It is specially recommended to the patients having skin troubles. In general, the traditional healers suggest the natives to take this Shurbut upto two months in any parts of the year in order to get protection from blood related troubles round the year. The common natives of Chhattisgarh are not much aware of this preparation. To prepare the Shurbut, Majith roots are boiled to prepare the decoction. Separately, sugar is boiled in water to prepare the Chashni (decoction). The decoction and Chashni are mixed to prepare the Shurbut. Once prepared in bulk, the healers use it round the year in treatment.

For the botany, reported and traditional medicinal uses of Majith, I suggest you to read my previous articles.

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### **Traditional medicinal knowledge about common herbs in Chhattisgarh, India Interactions with the small herb traders of Sirpur region.**

Through the recent interactions with the small herb traders of Sirpur region I have collected many valuable information on traditional medicinal uses of common herbs. I am giving the details in present article. Sirpur region is rich in dense forests and natural bio-diversity. The small herb traders of this region collect both wild herbs and weed species for commercial trade. The share of wild herbs is higher than the weed species.

The small herb traders of this region are well aware of many herbs and herbal combinations useful in treatment of common headache as well as Migraine (Adhasisi). In normal headache, they apply the combination of Kakdi (Cucumber) fruits and Kohda (Pumpkin) fruits, in form of aqueous paste. According to the small herb traders, it is promising in treatment of cold borne headache. They also use the combination of Dhania leaves and seeds in form of aqueous paste in treatment externally. The traditional healers of Sirpur region are also aware of use of Dhania. They suggest the addition of white portion of Hen's egg in this paste, in order to increase its effects. As home remedy, many traders burn the Pippali (Piper longum) fruit, and inhale the fumes coming from. It is useful treatment in normal

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headache. In treatment of headache due to common cough and cold, the small herb traders of Sirpur region use to combination of Laung (Clove) and Afeem (Opium). Clove and Afeem are mixed in 1:2 ratio and in form of aqueous paste applied externally on affected parts. In treatment of Paralysis, the herb traders use a specially prepared decoction. To prepare the decoction, Saunf (Fennel) Seeds and roots, Ajwain (Carum copticum), Jatamansi (Nardostachys jatamansi) and Gondla (Cyperus sp.) are mixed and boiled in water. When half quantity ( of initial quantity) of water remains, the boiling is stopped and decoction is taken internally. Every time new decoction is prepared. The decoction is taken internally twice a day. The use is continued till complete cure. It is considered as one of the promising treatments. Many herb traders use the fruit pulp of Samandar - sokh (Argyria nervosa) in treatment of Rataundhi (Night Blindness). The traditional healers of Sirpur region warned that it must be used with care and precaution. In treatment of Motiabind (Cataract), the herb traders prepare a special herbal combination for external application. In this herbal combination Nirmali (Strychnos potatorium), Fitkari (Alum), and Hing (Asafoetida) are used as main ingredients. To root out the trouble of sensitive teeth, the herb traders chew Hing many times a day. I have found this as simple but promising use. In treatment of enlarged spleen, the small herb traders prepare another special herbal combination. In this combination, Harra (Terminalia chebula), Baibirang ( Embelia ribes), Chita (Plumbago zeylanica), roasted Suhaga (Borax), Zeera (Cumin) and Sonth (Dried Ginger) are added as main ingredients. All ingredients are crushed into powder before mixing. With the help of syrup, small globules are prepared. These globules are taken Internally with lukewarm water as treatment. It is considered very promising in treatment. The traditional healers confirmed its miraculous effects. All herbs mentioned above used in herbal combinations, are in the list of medicinal herbs the herb traders purchase for commercial trade.

The above mentioned traditional medicinal uses are less in number but many of them are very valuable and the great observation is that these uses are in practice.

Thank you very much for reading the article.

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## **Medicinal herbs of Chhattisgarh, India having less known traditional uses. 92. Vidya (Thuja sp., family: Cupressaceae).**

Since childhood, we are keeping the leaves of Thuja in pages of our books with the belief that the presence of leaves in books will increase our knowledge and memory. It is a common belief in Chhattisgarh. Its local name Vidya means knowledge. Its English name is the Tree of life. In Chhattisgarh Thuja is considered as the tree of knowledge. I am not aware whether I have gained any extra memory due to these leaves or not, but this belief has developed a great love

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in me about the herbs present in the surroundings. Later, when I started studying Homoeopathy, the name of Thuja came again as a frequently used Homoeopathic drug. The mental symptoms play an important role in selecting the Homoeopathic drugs. The mental symptoms of Thuja occidentalis are still at the tip of my tongue. The patients of Thuja are having fixed ideas. Dr. H.C. Allen truly explains its symptoms "As if a strange person were at his side; as if soul and body were separated; as if a living animal were in abdomen; of being under the influence of a superior power". In Chhattisgarh, the Homoeopathic doctors frequently use Thuja as drug, both internally as well as externally in treatment of warts. Many beauty parlors are also using Thuja for the same purpose without consulting the Homoeopath. Both species i.e. Thuja occidentalis and Thuja orientalis are planted as garden plant in Chhattisgarh. Thuja orientalis is an evergreen tree, reported to have been introduced into India from North America. Grown for hedges and wind-breaks and as Christmas tree in plains of India. Leaves and twigs yield an essential oil known as "Oil of Thuja" which is said to be used as perfume ingredient. Thuja orientalis is a native to China. How and when the belief of knowledge tree has emerged and established is a matter of scientific investigation. Thuja not occurs in wild. Through the ethnobotanical surveys conducted in different parts of Chhattisgarh, I have collected very few but important information on traditional medicinal uses of this herb. The traditional healers of Chhattisgarh plains are more aware of its uses as compared to the traditional healers of other parts. They use its leaves and roots mostly as medicine. The leaves are boiled in water and vapour is used in treatment of many common troubles. It is considered as a boon for the patients having joint pains. The vapor is also considered promising in treatment of Migraine (Adhasisi). The leaves are used as pain Killer. The traditional healers suggest the patients having intense body pain due to heavy physical exertion to spread Thuja leaves on bed and sleep on it. By this way the patients feel fresh next morning. The roots of Thuja are used as popular veterinary medicine in treatment of skin related troubles. The cattle are wasted with the help of root decoction, in rainy season in order to protect it from infectious diseases. These traditional medicinal uses have yet not been reported in reference literatures. I am felling satisfied to document this knowledge.

The different plant parts of Thuja are not in commercial trade from Chhattisgarh. Through the on going ethnobotanical surveys. I am trying my best to gather more information on different aspects of this herb in Chhattisgarh.

Thank you very much for reading the article.

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**Traditional medicinal knowledge about different Shurbuts in Chhattisgarh, India: 107. Bukhar Bur Shurbut X.**

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This Shurbut is prepared and used in treatment of Bukhar (Fever). This Shurbut is prepared by using the roots of Salpani (*Desmodium gangeticum*). I got information about this Shurbut for the first time from the traditional healers of Nagri-Sihawa region of Chhattisgarh. The healers are not aware of its other health benefits. The common natives are not aware of this preparation. The healers give it to the patients without disclosing its ingredient. Salpani is a well known herb in Chhattisgarh. The reference literatures related to different systems of medicine are full of information regarding medicinal uses and properties of this herb. According to Ayurveda, its roots are hot, indigestible, alterative, aphrodisiac, anthelmintic, fattening, astringents to bowels and cures typhoid, and other fevers. According to Unani system of medicine, root is astringent in diarrhoea and tonic. It is useful in Chronic fevers, vomiting and nausea. To prepare the Shurbut, the roots are boiled in water to prepare the decoction. Separately, Chashni (Syrup) is prepared by boiling sugar in water. The decoction and hot Chashni are mixed to prepare the Shurbut. Diluted with water it is used round the year in treatment of fever.

For the botany and traditional medicinal uses of Salpani, please read previous articles.

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## Traditional medicinal knowledge about different Shurbuts in Chhattisgarh : 108. Bavasir Bar Shurbut.

Mungesa is a common weed in Chhattisgarh, for the Agriculture experts, but for the natives and traditional healers it is a valuable medicinal herb. They have in depth traditional medicinal knowledge about its medicinal properties and uses. Mungesa seeds are good breakfast for village Children. The scientific name of Mungesa is *Phaseolus trilobus*. Many senior traditional healers of Chhattisgarh plains informed me during the ethnobotanical surveys that to use Mungesa leaves in off season (basically it is a rainy season weed), in early days they were preparing a Shurbut using its leaf extract. This Shurbut is considered as a boon for the patients having the problem of Bavasir (Piles). This Shurbut is not in use there days but from documentation point of view it is important information. As Bavasir is easily managed by many other herbs and herbal combinations, possibly due to this reason the healers, are not using this Shurbut now a days. To prepare the Shurbut the extract of leaves, collected before flowering, is taken. Separately, Chashni (Syrup) is prepared by boiling sugar in water. The leaf extract and hot Chashni are mixed to prepare the Shurbut. The traditional healers informed that this Shurbut can be stored upto long time but as Mungesa occurs an annual herb, they were using this Shurbut upto one year only.

For the botany, traditional and reported medicinal uses of Mungesa, I suggest you to read the previous articles.

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### **Traditional medicinal knowledge about different Shurbuts in Chhattisgarh India : 109. Choondi Bar Shurbut.**

From the long list of Shurbuts, this is the first Shurbut that is used as hair (Choondi) growth promoter. This Shurbut is very popular among the traditional healers of Chhattisgarh. As main ingredient, the roots of Gunja (*Abrus precatorius*) are used to prepare to Shurbut. I have written a lot about its botany, reported and traditional medicinal uses, in my previous articles. The dense forests of Chhattisgarh are rich in natural population of Gunja. It is collected in bulk from wild for commercial trade. All parts of Gunja are used as traditional medicine. The traditional healers of Chhattisgarh use Gunja roots in form of extract in Shurbut. They are not aware of its other health benefits. I got opportunity to interact with the patients taking this Shurbut as medicine in treatment of hair related troubles. They were satisfied with this Shurbut. According to the traditional healers, this Shurbut is a boon for the patients having the problem of Alopecia. In Chhattisgarh, Gunja roots are considered as promising alternatives to Stevia and Glycyrrhiza glabra, in sweetness. To prepare to Shurbut, the extract from Gunja roots is collected. Separately, sugar is boiled in water to prepare the Chashni (Syrup). By adding the extract in Chashni, Shurbut is prepared. The healers are not in favour of using this Shurbut as medicine upto long time. On the basis of troubles, they recommend different doses to the patients.

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### **Traditional medical knowledge about different Shurbut in Chhattisgarh, India. 110. Madi Ke Peera Bar Shurbut**

Madi Ke Peera means the pain in Knee. This Shurbut is considered as a boon for the patients having Knee pain. For the first time, I got information about this Shurbut from Shri Vishal Bharat, a well known traditional healer, of Bastar region. He was using this Shurbut very frequently. This Shurbut is prepared by using the leaves of Kali Nirgundi (or Nili Nirgundi) *Justicia gendarussa*. It is a common medicinal herb that occurs naturally in forests particularly in Southern Chhattisgarh. I have yet not observed its use with the traditional healers of other parts of Chhattisgarh. This Shurbut is not popular among the common natives. Shri Vishal Bharat was not aware of its other health benefits. The leaves collected before flowering is considered best for preparation of Shurbut. To prepare the Shurbut, the leaf extract is collected. Separately, Chashni (Syrup) is prepared by boiling sugar in water. By mixing leaf extract and Chashni, Shurbut is prepared. Shri Bharat was using the leaves of Kali Nirgundi in different forms in treatment of Knee pain. He was using the leaves to prepare the Shurbut, for its off-season use.

For the botany, traditional and reported medicinal uses of Kali Nirgundi, please read my previous articles.

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### **Traditional medicinal knowledge about different Shurbuts in Chhattisgarh. India : 111. Pet Ke Bemari Bar Shurbut VII**

Baibirang (*Embelia ribes*) is a well known medicinal herb in Chhattisgarh. The dense forests of Chhattisgarh are rich in natural population of this herb. The natives and traditional healers of Chhattisgarh have in depth traditional medicinal knowledge about Baibirang. They use it mainly to flush out the intestinal worms. It is used in many ways. Baibirang fruit Ke Shurbut is one of these ways. The traditional healers of Southern Chhattisgarh prepare and use this Shurbut. By this way, they are able to use Baibirang in off season also. Shurbut is used as medicine. According to the healers, its long term use gives more positive results. This Shurbut is not much popular among the common natives. To prepare the Shurbut, Baibirang fruit are crushed into powder. Separately, Chashni (Syrup) is prepared by boiling sugar in water. The fruit powder and hot Chashni are mixed to prepare the Shurbut. Diluted with water, it is used round the year as Shurbut.

For the botany, traditional and reported medicinal uses of Baibirang, please read my previous articles.

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### **Traditional medicinal knowledge about different Shurbuts in Chhattisgarh, India : 112. Jahar bar Shurbut I.**

Jahar means poison. I have observed that the traditional healers, herb collectors and herb vendors of Chhattisgarh specialized in treatment of snake bite or scorpion sting frequently use this Shurbut as supplement treatment. Many of them informed that after treating the patients by specific herbs and herbal combinations, the level of venom or foreign chemicals goes down but not eliminated completely and if it is ignored, the patients may feel harmful effects upto long time (many times in whole life). In order to nullify this residual level of poison, the Jahar bar Shurbut plays an important role. In general, they suggest the patients to use this

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shurbut upto long time. They do not disclose the content of Shurbut and prepare it under their own supervision. In this Shurbut, the root extract of Nagdamani (*Crinum asiaticum*) is used. The specialists informed that the overdose of root extract is itself a poison. Hence, they prefer to prepare the Shurbut at home, with full precaution. The common natives are not aware of this Shurbut. To prepare the Shurbut, root extract of Nagdamani is collected. Separately, sugar is boiled in water to prepare the Chashni (Syrup). The root extract is mixed with hot Chashni. Shurbut is shaken well before use. The specialists never prefer the use of very old Shurbut in treatment.

For the botany, traditional and reported medicinal uses of Nagdamani, please read my previous articles.

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**Traditional medicinal knowledge about common herbs in Chhattisgarh, India : Interactions with the small herb traders of Ambikapur region.**

During student life, I got opportunity to stay at Ambikapur region for longtime. It is

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not wrong to say that I have started understanding the importance of documentation of traditional knowledge from this region. Through the interactions with small herb traders of Ambikapur region, I have collected many valuable information on traditional medicinal uses of common herbs. I am giving the details in present article.

The small herb traders of Ambikapur region are aware of many traditional uses of Kukronda (*Blumea lacera*) herb. Kukronda grows as winter season weed in crop fields and wastelands of Chhattisgarh. They purchase its different parts for commercial trade. They keep its freshly collected roots in mouth, to root out the mouth related troubles. It removes the bad smell from mouth. In general, they keep it upto one hour daily inside the mouth till its availability in season. The old and stored roots are not used for this purpose. Many herb traders prepare a herbal tooth powder in which *Blumea* roots and Akarkara (*Spilanthes acmella*) flowers are used as main ingredients. The traders prepare a special decoction by boiling the roots in water. This decoction is used in treatment of toothache. Although the reference literatures describe *Blumea* as weed but the small herb traders of Ambikapur region are not ready to consider it a weed. In treatment of throat related troubles, the small herb traders prepare a special decoction by boiling Kachnar (*Bauhinia* sp.) and Bambri Chhali (*Acacia nilotica* barks) in water. The patients are advised to gargle with this decoction. Every time freshly prepared decoction is used. The names of Kachnar and Bambri barks are present in the list of medicinal herbs the small herb traders of Ambikapur region purchase for trade. Karanj is another promising medicinal herb. I have noted during the surveys that Ambikapur region is rich in natural population of Karanj (*Pongamia pinnata*) trees. The herb traders use its seeds in combination with Gud (Jaggery) in treatment of Mirgi (Epilepsy). The traditional healers of this region are also aware of this promising combination. They added that this combination must be used upto long time in order to get permanent relief. I have mentioned in my previous articles that the natives and traditional healers of many parts of Chhattisgarh use its seeds in form of smoke with Tobacco leaves in treatment of pain. The herb traders of this region are also aware of this use. Like the natives and traditional healers of other parts of Chhattisgarh, the herb traders of Ambikapur region use the roots of Bhatkatiya (*Solanum xanthocarpum*) is treatment of diseases related to respiratory system specially Asthma. They use the roots in form of decoction. They also add Adrak (Ginger) with roots before preparing the decoction. It is considered as one of the promising treatments. It is used as both curative and preventive to Asthma. Bhatkatiya occurs as wasteland herb in Chhattisgarh. In treatment of Conjunctivitis, many traders apply its leaf juice directly into the affected eye. Its popularity among them clearly indicates its efficacy. The herb traders are aware that internal use of Cotton (Rui) leaf juice increases the flow of milk in lactating woman. They use the seeds of Cotton in combination with Adrak juice, in form of aqueous paste, in treatment of Hydrocele. The paste is applied externally. The use is continued till complete cure.

I have written a lot about traditional medicinal knowledge about herbs and insects

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in this part of Chhattisgarh. This article is a supplement to previous articles.

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### **Traditional medicinal knowledge about different Shurbuts in Chhattisgarh, India : 113. Dama Bar Shurbut II**

For the first time I got information about this Shurbut from the herb vendors of West Bengal State, who visit to Chhattisgarh very frequently for sell of herbs and other forests produce. Later, I observed that many traditional healers of Chhattisgarh are not only aware of this Shurbut but also they recommending it to their patients. This Shurbut is prepared by the fruits of Gajpipal (*Scindapsus officinalis*). This Shurbut is considered us a boon to the patients having Asthma (Dama). In general, the herb vendors and traditional healers aware of this Shurbut, suggest the patients to take this preparation upto long time in order to get permanent effects. They are not aware of its other health benefits. The common natives are not aware of this preparation. To prepare the Shurbut, the juice is extracted from fruits. Separately, Chashni (Syrup) is prepared by boiling sugar in water. The juice and hot Chashni are added to prepare the Shurbut.

For the botany, traditional and reported medicinal uses of Gajpipal. Please read my previous articles.

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### **Traditional medicinal knowledge about different Shurbut in Chhattisgarh, India. 114. Bukhar Bar Shurbut XI.**

In the long list of Shurbuts that are in use since generation in Chhattisgarh, this is the first Shurbut that is used to induce vomiting during high fever (Bukhar). I have mentioned in previous articles that the fruits of Mainphal (*Rundia dumetorum*) possess emetic properties. Mainphal fruits are used as main ingredient in this Shurbut. During the ethnobotanical surveys conducted in different parts of Chhattisgarh, I have noted that very few traditional healers are aware of this Shurbut. As special care is needed while using this Shurbut, its popularity is decreasing day by day among the traditional healers. This is the reason, from documentation point of view, it is very essential to write about this Shurbut. Mainphal is well known herb in Chhattisgarh. You can simply understand the nature of its fruits by knowing that its fruits are used as fish poison. It possesses insecticidal properties. The traditional healers specialized in use of this Shurbut informed me that in small doses this Shurbut induce vomiting and while giving this Shurbut, they always keep anti-emetic herbal combinations for complicated cases. In most of the cases, after vomiting, the patients feel great relief and temperature goes down. To prepare the Shurbut, the extract from fruit is collected. Separately, sugar is boiled in water to prepare the Chashni (Syrup). Fruit extract and hot Chashni as mixed to prepare the Shurbut.

For the botany, traditional and reported medicinal uses of Mainphal, please read my previous articles.

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### **Traditional medicinal knowledge about different Shurbuts in Chhattisgarh, India : 115. Jahar Bar Shurbut II.**

During the ethnobotanical surveys conducted in different parts of Chhattisgarh. I have seen this Shurbut with the traditional healers and herb vendors specialized in treatment of snake bite and scorpion sting. This Shurbut is given to the patients after nullifying the effect of venom, upto long time, in order to flush out the remains if any, of venom. The flowers of Dhaura (*Anogeissus latifolia*) are used to prepare this Shurbut. I have written a lot on various aspect of Dhaura in my previous articles, but the information about this Shurbut prepared from Dhaura flowers is new for me. The traditional healers and herb vendors are neither aware of its other health benefits nor they are using it for other purposes. The common natives do not know this preparation. To prepare to Shurbut, the extract is collected from Dhaura flowers. Separately, Chashni (Syrup) is prepared by boiling sugar in water. Dhaura flower extract is added in hot Chashni to prepare the Shurbut. On the basis of patients' condition, the healers and herb vendors fix the doses. In general, two teaspoonful of Shurbut is mixed with a glassful of water and taken internally twice a day.

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### **Traditional medicinal knowledge about different Shurbuts in Chhattisgarh, India : 116. Bukhar Bar Shurbut XII.**

I got information about this Shurbut from my grandfather's diary. I have mentioned in my previous articles that like me, my grandfather was also writing the traditional medicinal uses of common herbs and insects at his time, as hobby, in his diary. He has mentioned with this Shurbut that the traditional healers of Durg region are aware of this Shurbut. About 40 years after his note, when I started systematic ethnobotanical surveys in Durg region, I have yet not observed this traditional knowledge with any traditional healers. Possibly the information on this Shurbut was lost with the healers of that time. In this Shurbut, many herbs are added as main ingredients. Chandan Burada (Sandal wood powder), Adusa (Adhatoda

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vasica), Gondla (Cyperus sp.), Giloi (Tinospora cordifolia), Kukronda (Blumea lacera) roots, Kali Mirch (Piper nigrum) and Pippali (Piper longum) are among these herbs. To prepare the Shurbuts all herbs are dried in Shade and after drying the herbs are crushed into powder. The powder is boiled in water and decoction is prepared. Separately, Sugar is boiled in water to prepare the Chashni (Syrup). The decoction and hot Chashni are mixed to prepare the Shurbut.

For the botany, reported and traditional medicinal uses of the herbs used as ingredients please read my previous articles.

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**Traditional medicinal knowledge about different Shurbuts in Chhattisgarh, India : 117. Asgandh Ke Chamatkari Shurbut.**

I got information about this Shurbut from the well known traditional healers of Chhattisgarh region, Shri Vishal Bharat (Bastar region) and Shri Hanumat Prasad

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Verma (Tilda region). Both healers are using this Shurbut from very long time. Unfortunately, Shri Bharat is not with us now. This Shurbut is a boon for the married couple having no child. Although it is known as Asgandh (Withania somnifera) Ke Shurbut but the healers add the whole herb of Shivlingi (Bryonia sp.) in form of decoction in this Shurbut. This Shurbut is given to the female partner of the couple at specific day, doses and time. The traditional healers are not aware of other benefits of this Shurbut. I have yet not seen its use with the other traditional healers of Chhattisgarh. The natives are also not using this Shurbut. "Chamatkari" word is used with this Shurbut because of its miraculous effect. For documentation, the healers informed me about the secrets regarding ingredients. They were worried that if formulation will go in wrong hands, one can earn a lot from this traditional knowledge. They do not charge any fees for this Shurbut except the cost of preparation. To prepare the Shurbuts the root extract of Asgandh and decoction of whole herb of Shivling are mixed. Separately, sugar is boiled in water to prepare the Chashni (Syrup). The combination is mixed with hot Chashni to prepare to Shurbut.

For the botany, reported and traditional medicinal uses of Asgandh and Shivlingi, please read my previous articles.

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## **Traditional medicinal knowledge about common herbs in Chhattisgarh, India : Interactions with small herb traders of Bhopalpatnam region.**

I have observed that the natives and traditional healers of Bhopalpatnam region have rich traditional medicinal knowledge about common herbs, insects and animal parts. They respect their traditional practices. Through the interactions with the small herb traders of Bhopalpatnam region, I have collected many important information on traditional medicinal uses of common herbs. I am giving the details in present article.

The small herb traders informed that the natural forests of Bhopalpatnam region rich in natural population of Kevatch (*Mucuna pruriens*) herbs. One can observe the rich diversity of the Kevatch species in these forests. I have written a lot about the in depth traditional medicinal knowledge about this herb, the natives and healers of this region are having. Through the interaction with the herb traders, I got an additional information. They informed that the seeds of Black seeded Kevatch species are collected and crushed into powder. In form of aqueous paste, this powder is applied on spots having scorpion sting. This paste is very promising in treatment. The small herb traders of Bhopalpatnam region use the mature and immature fruits of Doomar (*Ficus glomerata*) in treatment of Sujak (Gonorrhoea). The juice is used internally. The traditional healers of this region are also aware of this use. They informed that juice is effective at initial stages. In complicated cases, the herb traders take systematic treatment from the traditional healers. Different parts of Doomar are in the list of medicinal herbs, they purchase for commercial trade. Many herb traders apply the juice of Gumma (*Leucas aspera*) herb collected by crushing the whole herb with the help of stone, on body before taking bath, in order to get rid from common skin troubles in rainy season. In this part of Chhattisgarh, Gumma occurs as rainy season weed. They also use the decoction of whole herb as veterinary medicine to wash the cattle for the same purpose. In case of injuries, to reduce the swellings, the herb traders use Dhikuar Guda (Aloe pulp) in combination with Ama Haldi (*Curcuma amada*). The lukewarm combination is applied on affected parts. It is considered as one of the promising treatment. In treatment of hoarseness of voice, the herb traders use special decoction prepared by boiling Gunja (*Abrus precatorius*) leaves in water. After adding sugar in it, the decoction is taken internally. The herb traders informed that they use the combination of Pashanbhed (*Coleus* sp.) and Giloi (*Tinospora cordifolia*) in treatment of troubles related to urinary system.

Many of the above mentioned traditional medicinal uses have yet not been reported in reference literatures. I am feeling proud to document this important traditional medicinal knowledge.

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### **Traditional medicinal knowledge about different Shurbuts in Chhattisgarh, India : 118. Kela Ke Shurbut**

I have mentioned in previous articles that the dense forests of Kanker and Jashpur regions are rich in natural population of wild Banana (Kela). The traditional healers of this region use the wild species of Banana as medicine in treatment of many diseases. Kela Ke Shurbut is prepared by its matured fruits. The healers consider it as a boon for the patients having mental troubles. This Shurbut is used both as curative and preventive to attack. In many parts of India, where Banana is under cultivation, the natives prepare this Shurbut and consume it for taste. During discussion the traditional healers warned me that this Shurbut must be used as medicine. It is wrong to use it for taste. The healers are not aware of its other health benefits. They are not in favour of using Banana fruits of cultivated origin to prepare the Shurbut. To prepare the Shurbut, matured fruits are cut into small pieces. The small pieces are kept in a pan by adding sugar, the mouth of pan is sealed. This pan is kept on another big pan filled with water. The water is boiled. After boiling the solution collected in small pan is stored and this solution is known as Kela Ke Shurbut. This Shurbut is taken internally as such without further dilution.

For the botany, traditional and reported medicinal uses of Kela, please read my previous articles.

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### **Traditional medicinal knowledge about different Shurbuts in Chhattisgarh, India : 119. Khamhar Ke Shurbut.**

Although very few traditional healers of Chhattisgarh are aware of this Shurbut but I have found this Shurbut very promising in treatment of Bavasir (Piles). Khamhar (Gmelina arborea) is well known medicinal tree in Chhattisgarh. It is under commercial cultivation for timber purposes. The natives and traditional healers of Chhattisgarh have in depth traditional medicinal knowledge about different medicinal uses and properties of this herb. They use it both internally as well as externally in treatment of many common diseases. Khamhar Ke Shurbut is prepared by using its bark extract. The traditional healers are not aware of its other health benefits except its use in treatment of Bavasir. The bark collected from old trees are considered beneficial. To prepare the Shurbut, the extract is collected from bark Separately, Chashni (Syrup) is prepared by boiling sugar in water. The extract and Chashni are added. This combination is known as Khamhar Ke Shurbut. Diluted with water, it is taken internally as medicine.

For the botany, traditional and reported medicinal uses of Khamhar, please read previous articles.

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### **Traditional medicinal knowledge about different Shurbuts in Chhattisgarh, India : 120. Gudmar Ke Shurbut.**

Gudmar (*Gymnema sylvestre*) is a well known medicinal herb having anti-diabetic properties. But it is a matter of surprise that the Shurbut prepared by using Gudmar leaf extract, is used by the traditional healers of Southern Chhattisgarh in treatment of troubles related to respiratory system specially Asthma. As other promising herbs and herbal combinations are available, the Shurbut is loosing popularity among the traditional healers. This is the reason I decided to document the information regarding this Shurbut without any delay. I personally feel that there is a need to evaluate the efficacy of this Shurbut in treatment of Diabetes, although the healers are not much aware of this use. The traditional healers of Chhattisgarh using this Shurbut are not much aware of its other health benefits. To prepare to Shurbut, extract from freshly collected Gudmar leaves is collected. Separately, sugar is boiled in water to prepare the Chashni (Syrup). The leaf extract is added with hot Chashni and Shurbut is prepared. In general, the traditional healers recommend this Shurbut as preventive to Asthma. It is also used during attack.

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For the botany, traditional and reported medicinal uses of Gudmar, I suggest you

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### **Traditional medicinal knowledge about different Shurbuts in Chhattisgarh, India 121. Pippali Ke Shurbut.**

For the first time, I got information about this Shurbut from the traditional healer of Bastar region Shri Vishal Bharat. The scientific name of Pippali is Piper longum. He was using this Shurbut as supplement to main treatment of Tilli (Spleen) related trouble. He was not aware of its other health benefits. Although the traditional healers of Chhattisgarh are well aware of this herb and using it in their routine practice but very few healers are aware of its use in form of Shurbut. The common natives also are not aware of this preparation. Pippali fruits are used to prepare this Shurbut. To prepare the Shurbut, the fruits are crushed into fine powder. Separately, sugar is boiled in water to prepare the Chashni (Syrup). The

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powder is added with hot Chashni and Shurbut is prepared. Diluted with water, Shurbut is taken internally as treatment. In general the healers recommend its long term use.

For the botany, reported and traditional medicinal uses of Pippali, please read previous articles.

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### **Traditional medicinal knowledge about common herbs in Chhattisgarh, India : Interactions with the small herb traders of Bhanupratappur region.**

Through the recent interactions with the small herb traders of Bhanupratappur region, I have collected many important information on traditional medicinal uses

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of common herbs. I am giving the details in present article.

The small herb traders informed that the leaves of Gonda (*Tagetes* sp.) can be used in treatment of many common troubles. They apply the aqueous extract of Gonda leaves into the painful ears as first aid in treatment ear related troubles. The aqueous paste of Gonda leaves is applied on breast in treatment of itching and swelling. This is considered as one of the promising treatments. Gonda is planted as ornamental herb in home gardens. To flush out the toxic material from body, the small herb traders of Bhanupratappur region use the roots of Jangli Chaulai (*Amaranthus spinosus*). The extract is collected and with lukewarm water taken internally many times a day as treatment. The traditional healers of this region are also aware of this use. Many healers at first give this extract and after clearing of body, start the systematic treatment.. They also suggest the increased intake of cow ghee with the extract in order to get more promising effects. Jangli Chaulai occurs as wasteland weed in Chhattisgarh but the natives and traditional healers have rich traditional medicinal knowledge about this herb. Like the forests of other parts of Chhattisgarh, the forests of Bhanupratappur region are also rich in Kalmegh (*Andrographis paniculata*) population. Besides, its use in treatment of fever as decoction, they are also using it both internally as well as externally in treatment of many common diseases. The small herb traders of Bhanupratappur region informed that by mixing Kalmegh, Pitt Papda (*Fumaria* sp.) and Harra (*Terminalia chebula*) they prepare a special herbal combination. This herbal combination is considered as a promising blood purifier. All ingredients are mixed in equal proportion for the preparation of combination. They use the combination in treatment of skin related troubles. In general, they take this combination upto one month in rainy season in order to get protection from skin related troubles round the year. The traditional healers of Bhanupratappur region confirmed its miraculous effect. The name of Kalmegh is present in the list of medicinal herbs the small herb traders of Bhanupratappur region purchase for commercial trade. Like Gonda, Chameli is also planted as ornamental herb in home gardens. Its scientific name is *Jasminum arborescens*. The leaves of Chameli are used both internally and externally. Like the natives and traditional healers of other parts of Chhattisgarh, the small herb traders of Bhanupratappur are aware of use of leaf oil as aphrodisiac. The leaf oil is prepared by boiling green leaves of Chameli in base oil. When all watery contents evaporate, the boiling is stopped and oil is kept for future use. Before its use Sarson (Mustard seeds) are added in this oil and the combination is applied on male genital in form of massage two hours before the intercourse. The herb traders use the leaves of Chameli in treatment of toothache also. They chew the fresh leaves many times a day. The use is continued till complete cure. According to the herb traders, this simple use not only cures the trouble of toothache but also makes the teeth strong and trouble free. Jwasa (*Alhagi camelorum*) is a well known herb for the small herb traders of Bhanupratappur region. They popularly use this herb in combination with Dhatra (*Datura stramonium* leaves), Ajwain (*Carum copticum*), Tambaku (Tobacco) in form of smoke in treatment of respiratory troubles, specially Asthma.

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As I have mentioned in previous articles that I have got little less opportunity to visit this region. I have noted that the natives of this region have in depth traditional medicinal knowledge about common herbs and insects. Through the on-going ethnobotanical surveys, I am trying my best to gather more information from this region. I will give the details in future articles.

Thank you very much for reading the article.

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### **The identification and documentation of traditional medicinal knowledge about different medicinal species of Mushroom in Chhattisgarh, India : A need of the day.**

During the ethnobotanical surveys in different parts of Chhattisgarh. when I see the rich natural diversity of Mushroom species, a thought comes into my mind that why I have not completed my education in the field of Microbiology and Plant Pathology. I have searched the reference literatures regarding Mushroom particularly the medicinal Mushroom species of Chhattisgarh but unfortunately not much work has been done so far. Through the surveys, I have collected the information on over 350 types of Mushroom having traditional medicinal uses in Chhattisgarh and prepared a list of 165 traditional healers specialized in the use of these Mushroom species. Besides this, many herb collectors and vendors are not only aware of these species but also you can find the Mushroom species with them kept for commercial trade. Most of the traditional medicinal knowledge is still undocumented and the matter of shame is that no one has taken the initiative in this regard till today. Many academicians have published some research papers to show that they have done a great work in this regard but the actual diversity can be seen in forest floor where in every ten steps you will find new species. As I have mentioned earlier that in Chhattisgarh many specialist traditional healers are recommending medical Mushrooms as medicine, most of them are not ready to share their secret traditional knowledge. They informed me that through Mushroom species they can cure all the troubles. They also claim that the Mushrooms, if used properly, can be more powerful than the common herbs. As herb researcher, it was odd claim for me, but when I met the patients getting relief from "Mushroom Therapy", I found their claim true to great extent. These specialist traditional healers are only not aware of its uses, the common healers, using herbs and insects as medicine, are also aware of medicinal properties of Mushroom. I personally feel that through regular visits to them , by wining their confidence and by convincing them about the importance of documentation of traditional medicinal knowledge, we have to start this documentation without any further delay.

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Since last five years, Mushroom farming is under promotion as popular business in Chhattisgarh. When I presented the samples of Mushroom grown through farming, to the specialist traditional healers, with the request to evaluate its medicinal properties and uses, you will be surprised to know that the traditional healers simply threw the samples away with suggestion why we scientists are trying to cultivate the Mushroom already present in nature in abundance. I gave them a popular reply that in nature Mushroom appears in rainy season only by farming one can get it round the year. They replied that if in nature Mushroom is growing in rainy season only, it means the nature is giving us an instruction to use it in rainy season, not in other parts of the year. They explained that the off season use of any Mushroom is harmful to great extent. Although they are unable to give the scientific data but I personally feel that this is our (i.e. researcher's) responsibility to understand this fact and give scientific explanation. Unfortunately, the experts engaged in Mushroom farming are not in touch with traditional healers. This observation is common in many fields of research and as result in the name of research, the experts are producing inferior materials.

During interactions with the herb collectors of Chhattisgarh, I got sad news. Many traders at national and international levels are aware of occurrence of valuable mushroom species in Chhattisgarh. They are searching our forest and instructing the herb collectors to supply it in bulk. This sad news has increased the importance of documentation work many folds. The herb collectors informed that the black variety of Mushroom is decreasing very rapidly from forest and very soon it will disappear. As you know, the presence of Mushroom in forest floor plays an important role. Many wild animals feed on these Mushrooms. You can simply imagine that how the disappearance of one species of Mushroom is damaging the whole ecosystem of our forests.

The purpose behind writing this article is to inform the world community about the present status of Mushroom species in Chhattisgarh and about potential threats. Through this article, I would like to request the Mushroom experts to focus their attention in this problem and take necessary action. I will try to write about medicinal Mushrooms of Chhattisgarh, in my articles, time to time but as I am not a expert of this field, it is difficult for me to give the exact scientific details.

Thank you very much for reading the article.

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**Medicinal herbs of Chhattisgarh having less known traditional uses. 93.  
Gajpipal (*Scindapsus officinalis*; family Araceae)**

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According to the reference literatures, Gajpipal is a large epiphytic climber distributed in all over India. Although Gajpipal is present in natural forests of Chhattisgarh but it is a matter of surprise that the natives and traditional healers are not much aware of its medicinal properties and uses. According to the reference literatures related to different systems of medicine, Gajpipal dried fruits are used in indigenous medicine as an aromatic adjunct to other medicines. It possess diaphoretic, stimulant, carminative and anthelmintic properties. The decoction of fruits is given as an expectorant in Asthma. Through the ethnobotanical surveys conducted in different parts of Chhattisgarh I have collected few but important information on traditional medicinal uses of Gajpipal. Before giving the details, I am describing its botany, I have noted from reference literatures. Botanically, Gajpipal (*Scindapsus officinalis* syn. *Pothos officinalis*) is a herb with perennial stem, covering upto the top of large trees; Leaves alternate, sub-bifarious, stalked, oblong-cordate, entire, pointed, smooth on both sides, petioles sheathing, channeled, smooth, shorter than the leaves; Penduncles terminal, solitary, round, smooth, scarcely half the length of the petioles, when in flower erect, but often drooping, from the increasing weight of the fruit. Spathe nearly cylindrical, spadix nearly cylindrical, obtuse, as long as spathe, pale greenish yellow, dotted with the dark-coloured stigmas of the numerous ovaries. Flowers naked; Seeds single, ovate-cordate, 2-lobed, covered at the base with a thin, red succulent aril.

I have observed that the traditional healers of Chhattisgarh Plains are more aware of use of Gajpipal as compared to the healers of other parts. Its use as aphrodisiac is very popular among the healers. It is an integral part of many popular herbal combinations used as sex tonic. The healers consider it as side effect free sex-tonic. The traditional healers of Chhattisgarh are aware of its use in treatment of Asthma but as other promising herbs and herbal combinations are available; this herb is used less frequently. The traditional healers of Southern Chhattisgarh use Gajpipal to flush out the intestinal worms. It is used in combination with Baibirang (*Embelia ribes*) in order to increase the effect of Baibirang. The traditional healers of Mudpar village use Gajpipal in specific cases of Leucoderma externally.

Officially, the name of Gajpipal is not present in the list of medicinal herbs of Chhattisgarh having any demand in national and international markets but the herb traders and collectors informed that they are collecting its plant parts from different locations. According to them, at present there is no threat on its natural population in Chhattisgarh.

Although the above mentioned traditional medicinal uses are not sufficient to establish Gajpipal as potential medicinal herb in Chhattisgarh but through the on-going ethnobotanical surveys, I am trying my best to gather more information on different aspects of this herb. I will give the details in the future articles.

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### **Traditional medicinal knowledge about different Shurbuts in Chhattisgarh, India : 122. Charota Ke Shurbut.**

Charota (Cassia tora) is a well known herb in Chhattisgarh. It grows as waste land herb in almost all parts of Chhattisgarh. The natives and traditional healers of Chhattisgarh have in depth traditional medicinal knowledge about this herb. All parts of Charota are used as medicine both internally as well as externally in treatment of many common diseases. Charota is an integral part of over 500 popular herbal combinations in Chhattisgarh. In many parts of Chhattisgarh, its roasted seeds are used as promising substitute to coffee. Every year this so called weed generates employment opportunities for thousand families. Its seeds are collected in bulk and traded to all over the world. The traditional healers of Bagbahera region of Chhattisgarh prepare a special Shurbut named Charota Ke Shurbut using the roasted seeds of Charota. This Shurbut is considered as a boon for the patients having skin related troubles. It is a promising blood purifier. It is a matter of surprise, that the natives and traditional healers of other parts of Chhattisgarh are not much aware of this preparation. Possibly, the availability of other herbs and herbal combinations having blood purifying capacities is the reason responsible for this less popularity. Many healers of Bagbahera region consider this Shurbut useful in treatment of Rheumatism. As medicine, it is taken in prescribed doses as overdose may result in loose motion. In general the healers do not disclose the secret formulation and method of preparation of this Shurbut. To prepare the Shurbut, the seeds are roasted well and converted into fine powder. Separately, sugar is boiled in water to prepare the Chashni (Syrup). The fine powder and hot Chashni are added to prepare the Shurbut. Diluted by water this Shurbut is taken internally. As Charota grows as rainy season weed, at the end of rainy season, the healers prepare this Shurbut in bulk and use it till next rainy season.

For the botany, traditional and reported medicinal uses of Charota, please read my previous articles.

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### **What will happen to the endangered, unidentified and less known medicinal herbs of Chhattisgarh, India ?**

"It makes anyone failure to write; who waits expecting his writing be free from any modification or correction". I am starting this 1000th article with the quote by Dr. S. K. Jain, "The father of Indian Ethnobotany". After completing this article, I will be able to achieve one tenth of my target for the research articles. The in depth traditional medicinal knowledge about medicinal herbs, insects, soil, animal parts, etc. present with the natives, traditional healers, herb collectors, vendors, traders etc. of Chhattisgarh has indicated me that even ten thousands research articles are not enough to document all this knowledge. The thousand articles available at Botanical.com, are like a drop in ocean. This understanding motivates me to work more sincerely to document as much knowledge as possible, without wasting the time. In my thousand articles, I have written about the identified species of medicinal herbs, insects and other animals. During the Ethnobotanical surveys conducted in different parts of Chhattisgarh, I have observed thousands of unidentified herbs having no description in reference literatures. Although the scientific details regarding there herbs are not available but the natives and traditional healers are using these herbs since generations in treatment of many common as well as complicated diseases. I have collected many valuable information about these herbs and waiting for its correct identification. As you know, I have done this documentation work without any financial support from any one. I will try to continue this documentation work, without waiting for any such support. The seniors in my fields have confirmed that no one has yet written so much in whole life. Encouraged with their support, I have decided to give more emphasis on these unidentified species and will try to name these new species in the name of natives and traditional healers that are using it for the betterment of our lives. At this stage I am seeking technical support from the national and international organizations to achieve the target of complete documentation in my life time. Like unidentified species, many species are becoming endangered. I am awaring the authorities through the articles in different languages but no one is

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paying attention on this regard. Unable to do anything to conserve the species, many times I think to stop visiting the forests but my affection toward the herbs calls me back to the forest. I am also wishing to become a part of any international organization so that the responsible authorities can be convinced in more effective ways to take the necessary action regarding protection and conservation of medicinal herbs. Every time I think that "What will happen to the unidentified, endangered and less known herbs of Chhattisgarh, India ? I am expecting the researchers and experts reading my research articles regularly will help me in this regard in coming future.

Last December (i.e. December 2002), when I completed my 75th research article, I was expecting overwhelming responses from the world community. But when I accelerated and increased the frequency of surveys, I realized that I have to go far and have to work hard. Today at December, 25th 2003. When I am writing 1000 article, I am not eager to celebrate this occasion. After taking one day rest, I will start the writing 12-14 hours daily. On this occasion, I want to acknowledge the great support extended by my parents. They are angry, little bit, that their son is writing restlessly and no one is paying attention to his contributions. They always motivate me to work sincerely with hope that one day the Golden time will come. After my parents, I have got great support and encouragement from the web master Julie Sebenoler. This is her inspiration that I am eager to start writing without resting much. I am thankful to Botanical.com for providing me opportunity to publish my research articles without any hurdle, for the whole world community. As you know, in this modern age of science, I am preferring the use of Pen to write my articles. You can imagine about my hand writing after 12-14 hours of writing daily. This is the great patience and support of my computer expert Shri Abhay Lanjewar that I am able to prepare the computer copies of my articles daily and send it to Botanical.com. Like Julie, Dr. Gyde H. Lund from Forest Information Update is extending great support to me by publishing the information about two recent articles, in his weekly newsletter from last one year. I believe less in rebirth but it seems that this is the results of some great work done in my previous life that I am getting the support of the person like Julie and Dr. Lund.

Due to the intensive work of documentation, now I get very less or no time for my personal life. Being a bachelor, I get more time. My neighbors are worrying by seeing my fixed schedule of writing, typing and sending the articles from last one year. Many times they bet that now it is enough and I will not write more than 400 or 600 articles. When I crossed 800, they are now giving no comments. Last week when I visited Bhawanipatna for the National Workshop on Medicinal Plants, all participants from different corners recognized me from my face and my articles at Botanical.com. For the first time, I realized the impact of my articles. They appreciated my work and many of them showed me the copies of my articles, they have kept as a proof during the scientific discussion. This is a simple but great reward for me. A good sign that the experts understand the importance of on-going documentation work. When I was at university, the two research papers were enough to get the job of junior scientist, ten for senior scientist and fifty for

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professor. I am not aware what will be their response after seeing my 1200 (over 1000 English and 200 Hindi ) research articles. Possibly, they will retire me without giving any post. In my country, the money and political power are now becoming criteria for the selection of scientists. No one is ready to understand the quality of work and dedication towards work. This year I faced such bad situation when a reputed organization has refused to select me as scientist without giving the bribe. I have decided to do the work as free lancer and try to become an example for the youth of coming generation that "Still there is no promising alternative to hard work.

Keep reading the research articles and sending your valuable comments.

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### **Traditional medicinal knowledge about common herbs in Chhattisgarh, India : Interaction with Shri Durjan, a herbal vendor from Chhattisgarh Plains**

Shri Durjan lives in Southern Chhattisgarh, but like other herb vendors visits to his home only once or twice in a month, to meet the family members and to collect the medicinal herbs and other related things for further visits. Few months back during my return journey from Kondagaon to Raipur by bus, I got opportunity to meet this herb vendor. Till then, we are in regular touch and surprised with this hard work and incredible knowledge about common herbs, now I am planning to make a documentary film on him. Through the interactions with him, I collected valuable information on rare (but promising) uses of common herbs. I am giving the details in present article.

In my previous articles, I have written a lot on medicinal weed Fudhar (*Calotropis gigantea*). The natives and traditional healers of Chhattisgarh have in depth traditional medicinal knowledge about different medicinal properties and uses of this herb. Through the interactions with Shri Durjan , surprisingly, I got more information on medicinal uses of this herb. Before giving the details, I would like to mention that like other herb vendors, Shri Durjan also sells herbal lockets and Mala and believes in Tantra. Many times he has tried to convince me with his never ending explanations about the miraculous effects of herbal lockets and Mala. As ethnobotanist, I respect this traditional knowledge but before accepting it completely, try to search the science behind the miraculous effects. The scientific reasons and explanations help me to convince the natives of young generation about the traditional uses more effectively. The organic growers of Chhattisgarh use different parts of Fudhar as insect repellent and to manage crop diseases. The reference literatures are also full of information regarding pesticidal properties of Fudhar. In my Allelopathic studies , I have found this herb effective in suppressing the growth of many herbs. When Shri Durjan informed me that with the help of special root he is able to restrict the entry of insects in paddy fields, the names of

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Karra (*Cleistanthus collinus*) and Fudhar came in mind. When he showed the roots, I identified it as Fudhar roots. Shri Durjan informed me that he uses the roots in combination with Shahad (Honey) and cow urine. The solution is applied with the help of broom. According to him, this spray seals the mouth parts of insects and surprised by the effect, the insects leave the crop fields. Whatever his explanation describes, no matter. The important observation is that by this spray the entries of pest can be restricted successfully. After seeing its promising effects, I informed the herb growers to adopt this method. Shri Durjan informed that during the collection of herbs, they use this solution. I have mentioned in previous articles, that the herb collectors prefer the herbs having insect infestation. It is common belief among them that the insects select the best material. Later, the traditional healers of Chhattisgarh confirmed the promising effects of insect infested herbs or herb plants. To repel away the insects from herb parts, Shri Durjan sprays the solution through broom on herb, and few minutes after this application, the insect free parts are collected. Shri Durjan informed me with full confidence that this use in an age old practice and this solution do not alter the medicinal properties of that herb part. This was new information for me. As Fudhar roots, Shahad and cow urine or commonly available, there is no problem in using this promising solution. Shri Durjan informed me about different uses of Fudhar roots in form of lockets and Herbal mala. According to him, the roots spreading in north direction are useful for the preparation of Herbal mala useful in treatment of fevers. With the help of Lal Dhaga (Red string), a piece of root is tied in ears as earrings. This simple treatment not only helps in reducing the temperature but also acts as preventive to fever. In headache, I have mentioned in previous articles that the natives and traditional healers of many parts of Chhattisgarh, use the roots of Chirchita (*Achyranthes aspera*) in same manner but instead of its application in form of earrings, the roots are tied around the wrist. I have mentioned about the use of Kuthua fruits (*Xanthium strumarium*) as earring in treatment of Adhasisi (Migraine). Shri Durjan informed that he uses the roots of Fudhar in form of Herbal mala in treatment of eye related troubles. If the troubles are in right eye, the roots are tied in left thumb of leg and vice-versa. According to him, there is some relationship between the thumbs and eyes. As you know, in Chhattisgarh, the natives massage Sarson (Mustard seed) oil on thumbs of legs before bath in order to get protection from eye related troubles and also to get good eye sight. For normal eye health the natives prefer to walk barefoot on Lawn grass (*Cynodon dactylon*) covered with dew drops in winter season. I am trying to get the scientific reason and relation between Fudhar roots and eyes. Although he has no answer for why ? But Shri Durjan informed that when relatively higher number of flowers occur in Fudhar, the price of gold decreases. Are you aware of this natural prediction ? It is like another belief that when flowering occurs in Bamboo, famine also occurs. The scientists have searched the explanation for this belief. When flowering occurs in Bamboo (as flowering is rare phenomenon that happens once in many years), the rats migrate to the region for the delicious seeds of Bamboo. After finishing the seeds, the large population of rats attacks on crops and crop produces and as result famine occurs. I personally feel that there is a need to search the reason to establish the relationship between the number of flowering and the price of Gold, scientifically. This is old belief and the price of Gold means the rates at local level, not at the international markets. I have written a lot about

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the use of different parts of Fudhar herb specially roots in treatment of Filaria. When Shri Durjan told me that the application of fresh roots of Fudhar on affected parts in from of Herbal Mala is very promising, I accepted it. Shri Durjan considers both species of Fudhar i.e. *Calotropis gigantea* and *Calotropis procera*, equally effective and also like other healers, he do not give more importance to rare white flowered Fudhar. He showed me a Herbal Mala having Fudhar root pieces. This mala was prepared by using blue string. This mala is tied around the waist of females having sterility problem with belief that this application upto longtime will solve the problem effectively. The deep faith of Shri Durjan in these mala, many times force me to accept its effectiveness. The dense forests of Chhattisgarh are having high population of wild animal Bison. Shri Durjan is aware of many promising uses of Bison's horns. I have mentioned in previous articles that the in many parts of Chhattisgarh the natives keep a piece of Bison's horn in possible entry points of snakes in the home. It acts as snake repellent. Shri Durjan informed that when the horns are burnt, it acts like powerful snake repellent. It is also considered powerful against Khatmal (Bed Bug *Cimex* sp.). Shri Durjan sells many lockets having a piece of Bison's horn. This locket is tied around the neck of new borne and is remain as such life long. I have observed during the ethnobotanical surveys that many herb collectors are wear this locket for protection against snakes. It is not wrong to say that by seeing the lockets and Herbal mala carefully, you can simply identify, the common problems of the areas from the natives have came. The ash collected after burning to Bison's horn is considered as a promising remedy of Lumbago. With lukewarm water this ash is taken internally upto long time. I have seen the ash with Shri Durjan many times. My previous articles are full of information regarding the herbs or herb parts use in Chhattisgarh to hasten the process of delivery (Child birth). Shri Durjan informed me about new remedy . According to him, by keeping or teeing Bison's horn on breast of pregnant woman, the problem in child birth can be eliminated successfully. After Child Birth, the horns are removed immediately.

When I meet Shri Durjan, every time I get new information from him. He is like mobile encyclopedia. Many times I feel that by offering him good opportunities, I can serve this gentleman in more better way but every time Shri Durjan refuses it. According to him, he is a son of nature and will be normal and happy, only in nature.

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